



"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

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CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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FACTS AND FIGURES.

"He's true to God who's true to man;
Wherever wrong is done
To the humblest and the weakest
'Neath the all-beholding sun,
That wrong is also done to us,
And they are slaves most base
Whose love of right is for themselves
And not for all their race."

The sweets of sin always leave a bitter taste in the mouth.

No man treats Christ well who treats his preacher badly.

The devil is very easily found by those who seek him, and, and it is

mean, and cowardly to lay the blame where it does not belong, and say that he tempted us, when we put ourselves in the way of temptation.

It would be well for some people to carry a piece of stiff cardboard in their pocket on which is written the saying of the humorist that "it is better not to know some things than to know so many that ain't so."

A striking illustration of the "power of littles" is seen in the statement in the *Missionary Herald*, that almost one fourth of the receipts of the Basel Missionary Society comes from subscribers who give only a halfpenny a week. Nearly \$60,000 annually is received from this source.

The Bible contains 3,566,480 letters; of this number the Old Testament has 2,728,100 and the New Testament 838,380. The word "and" occurs 46,227 times. The middle verse in the Old Testament in II Chronicles XX, between 17 and 18. The First American edition of the Bible was printed in Boston A. D. 1752.

Professor Kirchoff recently stated that Chinese was the most popular language in the world. It is spoken by 400,000,000 persons. Hindostani is spoken by upward of 100,000,000; English by more than 100,000,000; Russian by more than 70,000,000; German by 58,000,000; Spanish by 48,000,000, and French by only 40,000,000.

There are four aspects presented of Christ and the Christian life and there are four words which may be taken as key words:

The Golden key to Matthew is "Righteousness."

The Golden key to Mark is "Service."

The Golden key to Luke is "Love."

The Golden key to John is "Life."
—Dr. Tupper.

I am told by men who have been in the Indian country that very often you will find a trail over a mountain, and you will find only one footprint, as if but one man had trod the path; and I am told that the Chief goes on

and the tribe follows, and they put their feet into his footprints. Our Chief has gone on before us and left an example. We are to follow in his footsteps; and we would have continual blessing if we did not go out of the path; the trouble with most of us is that we think our way is better than his, and we are not willing to follow in his footsteps —D. L. Moody.

The 76th annual meeting of the American Bible Society was held May 5th. The receipts for general purposes during the year were reported as \$556,527.27, and for permanent investment \$5,165. The disbursements amounted to \$563,578.31, being \$7,091.02 in excess of receipts. Appropriations for the foreign work of the Society for the coming year have been made, amounting to \$159,620. The aggregate amount of invested funds on March 31st were \$283,951.56. The number of Bibles circulated during the year was 1,293,631, of which 434,240 were in foreign lands.

From advance summaries from the "Congregational Year-Book for 1892" we find that the whole number of Congregational churches in the country is 4,986, showing a gain of 169. The total membership is 225,092, a gain of 18,261; the total additions have been 52,074, of which 30,608 were on confession. The Sunday schools show a membership of 926,060, a gain of 12,321; young people's societies number 2,994 with a membership of 145,100; the benevolent contributions were \$2,448,875, an increase of \$178,714. The home expenditures were \$6,791,607, an increase of 700,386.

The twelfth annual synodical meeting of the New York and Philadelphia Synods of the Reformed Episcopal church was held last week in Cambridge, Mass. Delegates were present from New York City, Brooklyn, Pennsylvania, New Jersey and Delaware. The work of the synod for the year showed 353 confirmations, 3 new parishes received, 3 ministers received from other churches and 2 ministers dismissed to other

churches; the current expenses, \$67,432; Sunday school offerings, \$6,309; contributions to the foreign missions, \$10,966; and pledges for synodical work to the value of about \$7,000 have been received.

The true way to begin a Christian life is to wait for nothing. Christ says, "Follow me;" and we are to arise and follow him, without any delay or hesitation. There may be obstacles in the way. Perplexing questions may arise, to which we can find no answers. There may be mysteries which we cannot understand. We do not feel deeply enough; we have not sorrow for sin, or enough faith, or enough love. We may fear that we cannot continue faithful if we start. But we are not to allow such obstacles to hinder us a moment. So long as we wait for them to be removed, they will not be removed; if we move right on, as if they were not a hindrance in the path, they will vanish before us.—Star.

The General Conference of the African Methodist Episcopal Church has been in session during the past week in Philadelphia, and among the more important actions taken has been the appointment of a commission of twelve to meet a similar commission of the African Methodist Episcopal Zion Church, which has also been holding its convention in Pittsburgh, to plan and suggest some terms of union to be reported at the General Conferences of the two Churches. Notwithstanding earnest opposition on the part of a minority, three new bishops have been elected, the Revs. B. F. Lee, editor of the *Christian Recorder*; M. B. Salters, of Georgetown, South Carolina, and J. A. Handy, of Washington, D. C.—*Independent*.

Scuffling for Dollars.

To get the dollars we have to suffer for them—no mistake about that; but there are different ways of going about it, and if you are not satisfied with your progress at present, then write to B. F. JOHNSON & Co., Richmond, Va., who can give you a good pointer or two. Read carefully their advertisement in another column, and write them at once. "The early bird," etc.

What Have ye Done?

Have you looked for sheep in the desert,
For those who have missed their way?
Have ye been in the wild waste places,
Where the lost and wondering stray?
Have ye trodden the lonely highway,
The foul and darksome street?
It may be ye'd see in the gloaming
The print of My wounded feet.

Have ye folded home to your bosom
The trembling, neglected lamb,
And taught to the little lost one
The sound of the Shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of man was among them—
He had nowhere to lay his head.

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Christ Jesus can make you whole?"
Have ye told my fainting children
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shore of the "Golden Land"?

Have ye stood by the sad and weary,
To smooth the pillow of death,
To comfort the sorrow-stricken,
And strengthen the feeble faith?
And have ye felt, when the glory
Has streamed through the open door,
And flitted across the shadows,
That I had been there before?

Have ye wept with the broken-hearted
In their agony of woe?
Ye might hear me whispering beside you,
"Tis the pathway I often go."
My disciples, my friends, my brethren,
Can ye dare to follow me?
Then, wherever the Master dwelleth,
There, too, shall the servant be.

—Anonymous

Paul Before Agrippa.

BY REV. JAMES MAPLE, D. D.

TEXT:—"Then Agrippa said unto Paul, thou art permitted to speak for thyself." Acts XXVI. 1.

Paul was kept two years in military custody at Cesarea by Felix, who had two motives in holding him even after he had proven his innocence. 1st. The hope of inducing him to pay for his freedom. 2nd: To please the Jews, and make them his friends. At the end of these two years Felix was recalled to Rome. His removal was a great satisfaction to the Jews, for the latter part of his administration had been more cruel than the former; and if it had not been for the influence of his brother with the emperor he would have been severely punished. He wished to propitiate the Jews, and to do this he left Paul bound.

Festus who succeeded Felix was a prompt man, and though a skeptic in religion, and a cynic in philosophy, he seems to have desired to do what was right. When he came to Cesarea he found Paul a prisoner, and in examining the charges against him he learned that it was only questions about the Jewish law. The high priest and the elders requested him to send Paul up to Jerusalem. Had he done this there would have been no trial, for the conspirators would have murdered him. Festus informed them that it was not the manner of the Romans to put one to death before he had been brought face to face with his accusers, and had been permitted

to answer for himself. Paul appealed to Cesar which as a Roman citizen he had a right to do, and Festus could not object; but he was at a loss what to do. He did not want to send him to Cesar as a prisoner when he had no charges to make against him. At this time Agrippa and Bernice came to see him, and he asked the king about the case. This excited his curiosity and he wanted to see and hear Paul himself, and so the next day he was brought into the place of hearing before him. This was a thrilling scene, and we will notice—

I. The audience Paul was called to face.

The hall was filled with a large and brilliant assemblage. Let us mark the principle personages. Festus we already know. Agrippa was the son of that Herod who put James to death, and sought to kill Peter also. He spent the early years of his life in Rome, under the favor of Claudius, and grew up into a cold hearted voluptuary. By the force of education and circumstances he was on the side of the Jews, and was popular with them. His character had nothing commendable in it, and heathen writers frequently refer to the scandals of his life. Bernice was one of the worst of women, and her life was stained with the blackest of sins. These were the three leading personages in the assembly, but there were besides a brilliant company composed of the officers of the garrison and the principle citizens. Festus stated the case. Then Agrippa signified to Paul that he was at liberty to speak for himself. Stretching forth his hand he delivered an oration which for dignity, force, simplicity, and effectiveness has never been surpassed. It embraced the following points: 1st. He expressed his pleasure and gratitude for having the privilege of pleading his own cause before the king. 2nd. He appealed to his early life among the Jews to show that he had lived according to the disciples of the Jewish law. The correctness and zeal of his early life rendered it probable that his latter years had been correct. 3rd. What he was charged with as a crime was what the whole Jewish nation believed and hoped for. God had promised them a Saviour through whom eternal life should be secured to man. This was what he preached, and he sought to show the king that the main point of his offence was that which had been the main hope of the nation. 4th. Paul proceeds to give a history of his conversion, and the reasons why he had become a minister of the Gospel. One reason why the Jews opposed him was because he had gone among the Gentiles, and to justify himself in this he showed that he had gone by divine authority.

When Agrippa was in a private station, he was accused by one of his servants of having spoken injuriously of Tiberius, and was condemned by the Emperor to be exposed in chains before the palace gate. The weather was very hot, and Agrippa became excessively thirsty. Seeing Thaumastus, a servant of Caligula, pass by with a pitcher of water, he called him, and entreated leave to drink. The servant gave him the pitcher with much courtesy. Soon after Tiberius died, Caligula came to the throne, and he made Agrippa king of Judah. In his exalted position Agrippa remembered the drink of water given by the servant, sent for him and made him comptroller of his household.

II. The effect of Paul's sermon.

The true end of preaching is the conversion of men. (1 Cor. 2:21.) It has had great power. Through it millions have been led to Christ and saved, and other millions have been deeply impressed, almost persuaded. Probably every earnest sermon moves some soul.

Paul aimed at the conversion of men to Christ, and nothing short of this satisfied him. This was his object in his sermon before Festus and Agrippa. His whole soul was absorbed in this one grand idea. He evinced a deep interest in his subject, and Festus was amazed at his zeal and ardour. He not understanding the importance of salvation thought that Paul was deranged. The reasons why he thought him insane were probably the following: 1st. His great earnestness and evident excitement on the subject. He could see no occasion for all this intense feeling, and it seemed to him an evidence of insanity. Many look at it in the same light still. 2nd. His laying such stress on the gospel of the despised Nazarene. He knew that Christ had come from the low despised place of Nazareth, had associated with the common people, fishermen and humble farmers, had been put to death in the most degraded manner, and he despised him. He regarded it as an evidence of insanity that Paul should attach so much importance to him. Thousands think so now. 3rd. Festus probably thought the whole story, Paul's vision of Christ, and his wonderful conversion, the result of an inflamed imagination; and an evidence of insanity. This is not an uncommon charge against earnest Christians. Sinners think them mad, and under the influence of delirium and wild fanaticism—terrified by unreal fears.

Festus was doubtless acquainted with Paul as a learned man, and thought that his mind had been unsettled by his study. Paul's answer was a happy one. He might have shown the importance of the subject,

and appealed to his reasoning; but he appealed at once to Agrippa, and makes him a witness that he was not deranged. This would have far more influence on Felix than anything that he could say.

The same reply may be made to the charge of derangement now. The earnest Christian is acting as an immortal being should act. Every man knows that if there is an eternity it is right to prepare for it; if there is a God it is right to serve him; if Christ died for us we should love him; if there is a hell we should shun it; if a heaven we should seek.

Paul's sermon had a different effect on the mind of Agrippa. He was deeply moved, and almost persuaded to become a Christian. There are thousands in this state of mind, and various motives influence them. God earnestly desires the salvation of men, and uses means to bring them to Christ. Some are led by early training. This is a powerful means. The influence of good men, religious books, good institutions, the Sabbath school, prayer meetings, the Sabbath day with its holy associations. These are so many voices calling us to Christ. Sometimes men are placed in peculiar circumstances of poverty, sickness, and danger. In others some untouched motives are shaken by a revival.

There are various motives to move men to become Christians. With some it is a feeling of fear. There are those who would exclude this motive as unworthy of a rational being, but it is rational to fear where there is danger. (Psalm 111:10; Prov. 8:13; Psalm 19:9.) Man is in danger, and it is so great that Christ left his home in Heaven, came into the world, suffered and died to save him from it. Paul used this as a motive. (2 Cor. 5:10, 11.) Christ felt it so deeply that he was moved even to tears. (Luke 19:41-44.)

Fear is the lowest of all motives to a Christian life, but most Christians commence at this point; and grow up into the higher motives of love and gratitude.

Some are moved by love. (2 Cor. 5:15.) Love is ever holding men back as they wander to the edge of the awful abyss of ruin. It draws them towards the Saviour. A little child clambered out of a dormer window, and made its perilous way along the roof, and seated itself with its feet in the caves-spout. Its father coming up the street saw the little creature in its dangerous position, and heard it cry with joy as it caught sight of him, "Papa!" It reached out its little hands toward him. He stood paralyzed with fear, expecting every moment to see the wee thing topple over into the court below; but just then he saw the mother pale but smiling standing at the window hold-

ing out her hands calling it to her. The child turned. It delayed a moment. That was an awful moment, but love prevailed. Slowly on hands and knees, it crept up the steep roof as if upon the parlor floor. A swift clasp, and it was safe. Like this child men blinded by the blandishments of sense wander even to the verge of ruin, but infinite love calls, and Christ reaches out his arms after them. Some hear the call, turn to him. A swift clasp, and they are safe in his arms. (Matt. 11:28-30.) Others refuse. (Prov. 1:24.)

Others are moved and led to Christ by a calm presentation of truth. They are led to see in its true light their relation to God, their obligations to Christ, the nearness of eternity, the enslaving power of sin; and the importance of being Christians.

Some are awakened and led to Christ by witnessing the power of Christianity to sustain the soul in sorrow and death.

Agrippa was *almost* a Christian. The Greek expresses it more definitely than our translation, and literally rendered, it is "in little." In a little time, a little space, a little more would persuade me. Almost is a hopeful state, but not a safe state because it is not a saved state. There may be a relapse into deep indifference. Thousands come to this point and stop right there. You have listened to the truth, conscience has been awakened, and you were almost persuaded to turn to Christ and say, "Here Lord I give myself away. It is all that I can do;" but old habits and sinful associations came up and held you back. Sickness came to your home, and your wife was stricken down. The lights burned low, with her hands clasped in yours she bid you farewell entreating you to meet her in the better land. In the dead stillness of the midnight hour you have lain wakeful and restless. You lived over again that solemn scene. The shrouded figure with her hands meekly folded on the breast was before you, and the last solemn words came back to you again. Then you looked over the line into the spirit land, and the loving eyes of the dear one looked out so beckoningly, and her gentle voice called so sweetly upon you to come to Christ that you were almost persuaded to give your heart to Him; but there you met a counter current, and were carried back again into your old life. Oh, how sad!

Why is it that it is only "almost" with so many men? Thousands are brought into this state of mind, and stop there. Why is this? The answer is simple. Men will not submit to God. (John 1:11; 5:40.) This is the reason, but why is it that men will not submit? There are various

reasons, and all men are not influenced by the same reason. There are some who claim to need more light. This is the real trouble with some, but it is never a sufficient reason, however genuine. Every soul who hears the gospel preached can see light in some direction, and if a man will follow the light he has it will lead him right. You must not expect to learn every thing about Christianity before you commence to live a Christian life, for much of it is learned by experience.

The want of light is not the real hinderance to the almost persuaded. They know their duty, but will not obey. They are held to a sinful life by some sinful love which they find difficult to put away from them.

There are others who claim that they have no time to think of religion. There are many who do need time. The necessary cares of life press upon them, but religion is just what they need to help them bear the burdens of life; and they should give it their first thought. (Matt. 6:33.) But this is not what the "almost" persuaded need, for they have thought and felt.

Some are held back from becoming Christians by a love of sin—love of sin in general, or some particular sin which they are not willing to abandon. There is some master passion in every soul. It is covetousness, pride, lust, appetite for rum, vanity, or love of sinful amusements. In Agrippa it was love of office, the pride of rank and power. Two sailors in a state of intoxication set out to row themselves over a wide firth. They rowed and rowed all night until the gray dawn began to open, and to their astonishment they had not moved a yard. They had forgotten to lift the anchor when they began to row.

Fear of having it known that they are serious keeps many from becoming Christians. In many minds there is a dread of this. There is a feeling with many men that it is not manly to be influenced by religion, and to show any feeling upon this subject. This is illustrated in the dying experience of Lord Byron. When dying he was deeply moved, and speaking to himself said, "Shall I sue for mercy? No, be a man to the last." This is a false idea of manliness. It is manly to look things in the face just as they are, and act in reference to them as wisdom and conscience dictates. It is just like this: Here is a man who has become the victim of an appetite for rum. He knows that it is ruining him, and that he ought to dash the intoxicating cup from his lips and tear himself loose from his sinful associations; but there is a false pride that keeps him from it. He is afraid that his boon com-

panions will sneer at him as a coward, and he says to himself, "I will be a man, and do as I please. I will drink when I want to," and he turns his back on every thing that is noble and worth living for, and rushes on to ruin. Is this manliness? No! it's the basest cowardice. The only manly course is to face the great questions of religion, God, the soul, duty, and dispose of them in a way that they will not trouble us any more.

There is in most minds a disposition to postpone the subject of religion. This was the case with Felix.

Some have false notions of religion. They think that it is foolishness, will interfere with their happiness, is not necessary now, can be just as well attended to when we come to die.

REMARKS.

There is a turning point in a man's life. This was the case with Agrippa. He was drawn towards Christ, and felt it strongly. If he had yielded he had been a Christian, but he did not. We have no assurance that he ever felt thus again. This was the turning point in his spiritual history. Then he settled the question for all time. Thus it is with every soul. There is a time when the question of salvation is decided, and the man begins to go up or down. A young man was under deep conviction, and enquiry about his soul's salvation. Several of his companions learned that he was going to prayer meeting, and they determined to change his purpose. They persuaded him, only this once, to go to their accustomed place of resort. He finally yielded. They plied their arts of amusement and gayety, and pleasure, and bound him at last in the snares of a female companion. It was his fatal moment, the turning point in life. In a few weeks from that time he committed murder, and followed the deed with instantaneous self-destruction.

2. The will of man is the keeper of the soul. When the will chooses to give up to Christ then the man becomes a Christian, and if a man is not a Christian it is because he will not be one. (John 5:40.) It is the will that lets Christ in or shuts Him out. (Rev. 3:20.) My friend, you are conscious of this. If a man is not saved it is not because his sins are too great, or that the Holy Spirit is denied him, but because he will not come to Christ and be saved. Your salvation hangs in the balance of your own choice. This a startling fact, and should awaken every soul.

3. A man may know God's law and his duty, and not be saved. This was the case with Agrippa. He understood the truth, knew what was his duty, and was deeply moved to do it; but he did not, and went on

in sin. A man may be perfectly familiar with the guide book, and never stir from his parlor fire. The best work on the geography of Palestine ever written was by a man who never saw that land. So a man may be well read in the Bible, and not be a Christian. (John 13:17; and James 1:25.)

4. Almost saved is altogether lost. A captain carefully guides his ship in the voyage around the world, and is nearing the port. Another day and he will be safely anchored in the haven at home, but there arises a fearful storm and the noble vessel goes down. Almost in port, but lost. Dr. W. H. Taylor says, "Many years ago when we were ministering to a church in Liverpool, it was our melancholy duty to go the widow of the first officer of the Royal Charter, and tell her that her husband was drowned. The vessel had gone round the world in safety. Her arrival at Queenstown had been telegraphed, and the sailor's wife was sitting in her parlor with the table spread in eager expectation of her husband, when we entered to say that he had been drowned with 400 others in Melra Bay, only two or three hours from the harbor. We never saw such agony as that depicted, when, grasping our hand in hers, she cried with a grief too deep for tears, 'So near home and yet lost!'"

5. Think what you are wavering between. Christ and the world. Think of what Christ can and will do for you, and contrast it with what the world can do. Then you can see and realize the infinite importance of this question. What can the world do for you? It can give you food and clothing, a degree of animal, intellectual, and social pleasure, feast the pride and gratify the ambition, to some extent; but it leaves you without God and without hope. On the greatest of all questions, our relation to God and the future, it can give us no light. It leaves us in absolute darkness. The infidel Owen, visiting Rev. A. Campbell at Bethany, Va. They went to the family burying ground. Mr. Owen said, "There is one advantage I have over the Christian—I am not afraid to die. Most Christians have fear in death; but if some few items of my business were settled I should be perfectly willing to die at any moment." "Well," said Mr. Campbell, "you say you have no fear in death: have you any hope in death?" After a solemn pause—"No," said Mr. Owen. "Then," said Mr. Campbell, pointing to an ox standing near, "you are on a level with that brute. He has fed until he is satisfied, and stands in the shade, whisking off the flies, and has neither hope nor fear in death." On the other hand what can and does

Christ for those who trust in and serve him? Peace of mind, strength to resist sin, comfort in affliction, joy in sorrow, and hope in death.

6. Let us look at this question from God's position. This will help us to a clearer view of the whole question. Your Father in heaven is looking down upon you as one he loves, and wishes to save. He gave his Son to die for you. This fact has converted men and led them to him, but it has not you. He gave you the blessed Bible. Some have been converted by it alone, you were not. He added to these gifts a Christian home. Many have been brought to Christ by this. You were not. He also gave the church with all its ministrations of love. Many have been reached and saved by these. You were not. He poured out his spirit upon the community and there was a gracious revival. You saw all about you moved, and many were converted; but you were not. He sent his spirit to your heart, and made you feel the guilt of sin and need of Christ; but you resisted its gracious influence. You felt and saw the importance of Christianity, and said, "I am almost persuaded to be a Christian;" but this is not what we hear in heaven. God says, "Not subdued yet! By his father and mother's prayers! By such teaching, such influences un-moved! By the blood and tears of my only—beloved Son, still unsubdued! Every thing has been done, and still he is not persuaded, only almost! Almost persuaded to forsake sin, and live for God and eternity! Almost persuaded to accept Christ with all He has to bestow! What more can I do for Him that I have not already done?" It is "almost" because God has done all he can do. It is "almost" because you have done nothing thus far but resist.

Woman's Work in the Sunday School.

The question of woman's position in the Sunday school is at the present time being agitated in the minds of many and while the advocates of theories have gone into extremes and even in some cases wild fanaticism, it is to be hoped that the reaction from all this will be a healthful influence in the Sunday school and society in general.

We will first notice woman's adaptation as teacher in the Sunday school. The highest and most honorable position woman can fill in life is that for which she is best fitted and designed by nature.

That woman can more easily gain the confidence and affections of her pupils it is generally admitted. Woman is naturally more morally and spiritually inclined than man.

Her deeds of kindness and words of encouragement in the community in which she resides often reach some hearts which the most eloquent sermons have failed to touch. Abundant fields of usefulness are open for woman in the Sunday school, and golden opportunities for laboring in them and in these different fields we find woman always more successful in raising money, training and bringing into the Sunday school the youth of our land and ministering to the wants of the poor and needy.

Woman is endowed with more delicate sensibilities, more timidity and modesty, more tenderness, a milder disposition, and a more confiding nature than man; therefore she is more successful in bringing pupils into the Sunday school.

Again woman is more successful in getting exercises for the Sunday school, thereby making it more interesting and diversified. By this means the pupils feel encouraged to do better work and to take more interest and also have a tendency to bring others in. Young ladies being prompt at Sunday school and taking an active part in the work have a silent influence over others especially the young men of her acquaintance, for where young ladies go, young gentlemen generally attend also.

Young ladies are unconscious of the power that lies dormant in their hands. The lives of good, noble and true women shine like star beams lighting cheerless and dreary spots in others lives.

Shall our influence be for good or for evil?

For good? Then let no act of ours lead a fellow mortal astray. We cannot live to ourselves, we must either be a light to illumine or a tempest to destroy. We must bear in mind there is one record we cannot interline—our lives written on others' hearts. We have no better opportunity of exerting our influence for good than heartily engaging in the work of our Sunday schools. Instilling into the minds of the young the truths of the Holy Book." Advancing right ideas and instructing them in true walks of life. Teaching them the way to God that they may have a peaceful entrance into that world of blessedness, where the great riddle of life, whose meaning we can only guess at here below, will be unfolded to them in the quick consciousness of a soul redeemed and purified.

ANNIE GRAHAM.

There is used in the United States 4,000,000,000 pounds of sugar a year. It would take 2,000,000 wagons each carrying 2,000 pounds to carry it. If one pound were placed each foot around the world it would go around 30 times.

MISSIONARY DEPARTMENT.

"Go ye into all the world, and preach the gospel to every creature."

Rev. A. D. Woodworth, A. M.

OUR NEWLY APPOINTED MISSIONARY TO JAPAN.

Alonzo D. Woodworth the son of Asa and Hila Woodworth was born, October 28, 1858, and was reared on a farm near Milford Center, Union county, Ohio.

He was surrounded by Christian influences; and besides the Godly example of his mother from his childhood, he was familiar with the life and preaching of many of the faithful ministers of the Central Ohio Christian Conference. When twelve years of age he made public "profession of faith in Christ;" and united with the Darby Plains Christian church.

During his early life he worked on a farm and attended the excellent country schools of Central Ohio. He improved well his opportunities and thirsted for higher attainments.

His father had peculiar ideas about getting an education, and while he did not encourage the ambition of his son, he did not positively discourage them. He gave the boy "his time," but no money. Thus equipped with good health, with industrious habits, with earnest purposes, at the age of seventeen he bade good bye to home, and his praying mother and entered Oberlin College.

There and during various vacations by honest toil of his hands and brain and without one dollar of assistance, he earned his way through college and completed the classical course with honor to himself and friends in the class of 1883.

While in college he taught several classes to the entire satisfaction of the faculty. He was very active in the Young Men's Christian Association, and for a time was its president.

During these years he was watched over with a kind of fatherly pride by his pastor, Rev. E. W. Humphreys, the true friend of hundreds of young people.

As Bro. Humphreys had delighted to assist other young men in finding useful fields of labor, so he confidently trusted his discernment of spirits and enthusiastically recommended A. D. Woodworth as "a man with a future" to him and as worthy to become a professor in either Union Christian College or in Antioch College which was just then being reopened.

I remember well the circumstances, for young as I was then, I corresponded with Bro. Humphreys as a

trustee and member of the Working Board for both colleges; and we at Merom feel that no mistake was made in calling A. D. Woodworth to the chair of Latin in Union Christian College.

For nine years he has faithfully worked in the one position giving satisfaction to trustees and students.

While it is remembered that he was the successor of Mrs. Holmes and Prof. D. J. Evans acknowledged to be among the best Latin instructors in the country, no more need be said in proof of his excellence as a teacher.

After a time he began to take his turn with other members of the faculty and resident ministers in supplying the pulpit during the absence of the college president and when requested by him, and occasionally he preached in neighboring churches.

About four or five years ago he was ordained by the Western Indian Christian Conference, and he continues to be an useful member of that organization, although his college work has been so continuous that he has had no opportunity of being tested as a regular pastor. Those who know him best appreciate much his quiet and gentle social qualities as of that peculiar kind to make him to be a good and winning shepherd for the sheep.

His tall form, his high head, his clear gentle voice, his religious fervor, his blameless purity of life, his truly Christian character are things combining to give him a *peculiar individuality*.

In vain do I look about me to find another man like him—till in one hundred particulars I see that he most resembles our saintly and lamented Dr. Austin Craig.

He is a live man fully abreast of the times in general information—and is a leader in various reforms. On questions pertaining to church work, missions, temperance, education, etc., he can be said to be "all right." He is fearless and outspoken, but by gentleness and a wise choice of language he rarely offends. He is careful and conservative in business and is a safe man in counsel.

He is much respected as a business man by his neighbors, and at present is treasurer of the village corporation of Merom, and Union Christian College.

On August 27, 1885 he was joined in marriage by Miss Ida Penrod a past student of the college; and since then with rare perseverance she has continued her studies in the classical and Biblical Departments, and will probably complete them both with this year.

They have been true companions in study and have been mutually helpful to each other. They have

one child, "Lina," six years of age.

The sister of Mrs. Woodworth is Miss C. T. Penrod our earnest missionary worker, the secretary of the Woman's Missionary Board of the Western Indiana Conference, and of blessed influence among our students.

The loss to our local work will be great if these three should go to the mission fields of Japan to which they are called by vote of our Mission Board: but it seems to me that God called first and loudest.

It appears also that they have already listened to that first call of all—"the call to prepare," for "whom God desires to preach, he first calls to prepare to preach."

Prof. Woodworth has been a faithful student.

Besides preparation for his own classes he has studied theology, Hebrew and kindred subjects with President Aldrich and others, and has become of great assistance in the Bible work of the college.

His linguistic talent will make him quick to learn the Japanese language, and his high personal character will win for him the respect of those of greatest influence in that wonderful new country.

If we send gifts abroad, let us send our "Lest gifts."

We who remain will be stronger by having greater confidence in our "apostles" and by greater knowledge of them we shall hope to stir up our churches to missionary zeal.

Bro. and Sister Jones went from the South, Bro. and Sister Rhodes from the East, and now if Bro. and Sister Woodworth and Miss Penrod go from the West—our whole people may feel *personal* obligations to our workers in the church in Japan.

E. A. DEVORE.

Merion, Ind., April 1892.

Japan Notes.

The present discussions relative to the temperance question in Japan remind one that human nature is much the same the world over, some of the arguments are so much like those used in other countries. The *Jiji Shimpō*, a leading paper of Tokio, says, in speaking of the question:

"Some people think that the existence of Temperance Societies in foreign countries is a sufficient reason for introducing them here. All kinds of extreme courses are advocated by zealots. Some would have the saki (liquor) tax raised so high that no poor man could purchase intoxicating drinks. Others wish to see a law passed requiring that saki brewing and selling houses be at least seven miles distant from towns and villages. Such attempts to interfere with the liberties of individuals is to be depre-

ciated. If men abstain naturally without any pressure being brought to bear on them, well and good, but forced action of the kind recommended by the total abstinence champions can lead to no good results."

So think the Japanese paper.

A recent action taken by the governor of Tokio, may surprise even those who hold sanguine views of the progress of Japan morally.

A recent recommendation was sent to all the officials who are related to the governor, suggesting the advisability of their refraining from all games of chance, cards, etc., both Japanese and foreign. This was not in the form of an order but was strongly recommended by the official.

A Japanese magazine recently furnished an interesting article on the part which Christianity is playing in the development of modern Japanese literature. Much credit is given to the numerous religious periodicals and the influence they are exerting. Numerous prominent preachers and writers are mentioned and large credit is given them for the influence which the Christian literature coming from their pens is having. The writer also discusses the Bible and new hymn books from a literary point of view. The books of Psalms, Job, Isaiah and Revelation will repay the perusal of every student of literature, as they afford more stimulus and food for imagination than either Milton's "Paradise Lost" or Dante's "Divine Comedy." The hymn books which at first, he says, were the subject of general derision now extort the admiration of all lovers of poetry.

When we remember that little more than a year ago the following conversation took place in a leading government school, the above furnishes encouragement as to the progress of Christianity in its general influence. Said a Principal of a large government school to the Christian American who was teacher of English in the school:

"We prefer that you should not use passages from the Bible as examples of English in your classes, as you have been doing."

"Yes," said the teacher; "but the best specimens of pure English are to be found in the Bible."

"Well, that may be; but we would prefer that you should not use quite so good examples and get them from some other source."

Thus all prejudice against the Bible and Christianity is fast disappearing and it is a cause for gratitude.—*Rev. J. L. Dearing, Independent.*

Words to a Son.

SPIRIT AND LIFE.

My son, I see you are packing your

trunk for the city. Mother has a little Bible for you. You will find these words in her hand writing: "A present from your mother. Do not forget your father's advice and your mother's prayers." Come, son, rest a few minutes and listen to your father. The tendency of our population is to the cities. I was born and reared on a farm. That is the best place to bring up boys. The temptations of our cities are numerous and varied. Intemperance has built its palaces on almost every corner, and in its marble halls sits laughing at law, and scorning the the gospel. It regards all slurs on Christ and his followers as very smart. The gambling saloons are found almost everywhere, in the aristocratic street beneath the shadow of the church, and in the public highways. Keep away from them all. Then, too, some weak-minded, deceitful young man will offer you a cigarette and ask you to walk with him to the low dancing hells, where the sons of princely merchants, in thin disguise, join hands with the wanton ones. Keep away, my child. Remember that the end is a empty purse, a troubled mind, a corrupt heart, a lost reputation, an abandonment to crime, and a lost soul.

The last time I paid a visit to the old homestead, where I first saw the light, I paused at the village church yard, and read the epitaphs of many dear ones. While standing there I recalled the words of one who said:

"We know that our beloved
Are happier far in yonder glorious home
Than aught we can conceive, and yet—
and yet,
How our poor human hearts are ever
yearning
For love that was so dear,—how selfishly
we cling
To their loved memory, as they walked
with us
In the low vale, and see not through our
tears
The golden streets where now their foot-
steps fall."

Then I walked back to spend an hour with my aged parents at home. Their beautiful Christian lives, made me to realize that:

Home's not merely roof and room,
It needs something to endear it;
Home is where the heart can bloom,—
Where there's some kind look to cheer
it."

Unless you are fortified by a firm faith in God, and a determination to do the right you will go astray. If men have no other safeguard than a desire to be respected, they will yield to temptation as often as they suppose their crime can be concealed. As I sat and looked upon my aged parents, I remembered with joy that they always taught their children "that a good name is better than riches," but if it is to be purchased at the expense of right, it is "more fatal than poison." The desire to be popular has been the bane and curse of thousands in all ranks of

life. It makes the politician a mere drivelling demagogue, the preacher a hireling priest, and the philanthropist a canting hypocrite. My parents can never be too highly honored by their children. They sought the flattery of none; they were not cajoled to wrong by the voices of the multitude; they were never bribed to silence by rich men's gold. My son, it is a beautiful sight to see the dear aged ones going down the hill of life, hand in hand, almost ready to enter the Father's house. God only knows who will go first. When that parting hour shall arrive, the one that is to be left alone, for a few days, can say from lip and heart to the one who is about to leave.

"Life! We've been long together,
Through pleasant, and cloudy weather;
'Tis hard to part, when friends are
dear;
Perhaps 'twill cost a sigh, a tear.
Then steal away,—giving little warn-
ing;
Choose thine own time;
Say not 'good-night,' but in some
happier clime
Bid me 'good-morning.'"

They would not be so happy, if they had yielded to temptations when young. My son, we must not shrink back from the growing light and demands of our times to mould ourselves by the pattern which others have left us. You are going to the city. The principles of the aged as well as the examples of the righteous dead we may cherish, but we must suit the development of those principles to our own position and times. "Be thou faithful until death, and Christ will give thee a crown of life."

DANIEL ALBRIGHT LONG.

The Devil's Call.

Is it not true that sometimes the devil calls a man to preach? And when he does, he calls a man whom God would never call. And for this reason he calls him—because God does not need him as a preacher. God knows he is not a lapped to the work for various reasons. He will make a much better farmer, mechanic or merchant, and in these spheres he may be pious, useful and modest; but as a preacher he will be a failure, or tame, indiscreet, or full of self, seeking reputation or personal aggrandizement to the detriment of the church and loss of souls. In order to establish a reputation for success he may fill the church with easy-made converts, with a ruinously superficial experience. With this the devil is well pleased, for the man is fulfilling his calling. Besides, the devil may persuade a good, godly, useful class-leader to become a preacher; for if he cannot induce him to sin flagrantly, he will seek to curtail his usefulness by getting him out of the proper sphere.—*N. C., in Richmond Advocate.*

THE SUNDAY SCHOOL.

Lesson IX.—Nebuchadnezzar's Dream.

DANIEL 2:36-49.

GOLDEN TEXT:—"All things are naked and opened unto the eyes of him with whom we have to do." Heb. 4:13.

TOPICAL OUTLINE.

1. The kingdoms of this world (vs. 36-43).
2. The Messiah's Kingdom (vs. 44, 45).
3. Honors to Daniel and his companions (vs. 46-49).

INTRODUCTORY.

The great king mentioned in the lesson was the son of Nabopolassar, the first king of the New Babylonian Empire. Nebuchadnezzar came to the throne B. C. 604, in the 37th year of his age. His reign was characterized with great power and prosperity, and his oppressive wars and gigantic architectural works rendered Babylon at once the scourge and wonder of the world. The principal structures which he caused to be erected were the great palace and the celebrated hanging gardens. The latter were constructed in order to please his wife who longed for the hilly region of Media, her native home. They consisted of several terraces rising the one above the other in mountainous form and covered with earth adorned with plants, shubbery, and beautiful flowers. Nebuchadnezzar sought to make his kingdom the most powerful then on the globe, and the way he succeeded is very clearly demonstrated in the dream which Daniel interprets. This dream which is the principal event in the lesson had been dreamed by the king and though it troubled him considerably, he could not remember enough of it to tell it. So he calls together all the magicians and astrologers of the land and demands of them that they not only interpret his dream but also declare to him what the dream was. This they were unable to do, and protested against such an unreasonable demand. At this the king becomes enraged and orders all the wise men of his realm to be slain. As Arioch, the king's servant, was about to execute this order upon Daniel, Daniel requests that time be given him and he would make known unto the king what was desired. Time was granted. Daniel took the matter to God. God showed unto him the following dream with the interpretation: In his dream the king saw a great image whose brightness was excellent and whose form was terrible. His head was of fine gold; his breast and arms of silver; his belly and thighs of brass; his legs of iron; his feet part of iron and part of of clay. The king also saw a stone cut out without hands, which smote the image upon his feet, and broke

them to pieces. Then the whole image was broken to pieces together and became like chaff. The stone, however, which smote the image became a great mountain and filled the whole earth.

THE LESSON PROPER.

I. *The kingdoms of this world* (vs. 36-43).

36. This is the dream and we will tell the interpretation thereof before the king.

Daniel had laid the matter before the Lord and besought him to reveal the dream and the interpretation God heard and answered the prayer and made known unto Daniel the great secret.

37. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

Nebuchadnezzar ruled over many provinces. These provinces had been subdued by him and subordinate kings placed over them. God had given him these, but he did not know it. He thought he had acquired them by the aid of his own gods of wood and stone.

38. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

This verse serves to show the greatness of the Babylonian kingdom, and the nature of its ruler. Nebuchadnezzar was the head of the image. He was the golden part. The gold represented wealth, power and beauty. Gold has always had a great influence in the world, and this golden head typifies the influence of the king at that time. As gold is the finest and most precious metal, so Babylon was the finest and most dazzling nation of olden times.

39. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

The second kingdom was witnessed by Daniel, himself. It arose during the reign of Belshazzar. The Medes and Persians under the leadership of Cyrus took complete control of Babylon, and the gold was transplanted by the silver. This second kingdom lasted a little longer than two centuries. The third kingdom of brass was founded by the brave, gallant, dashing Alexander of Macedonia. This greatest military genius of the world came near subduing all the regions then known to the people of the universe. In less than twelve years he extended his kingdom from the Ionian Sea to the Indus, and chose as the capital of this vast domain, ancient Babylon, on the Euphrates. His designs were to carry Grecian civilization to all the people then living, unite all the different nations and races under one standard, blend the races by amalgamation, institute one common language, and develop common laws, customs and

religion. But Alexander did not live to carry out these vast projects, for in the 32nd year of his age he was attacked by fever and died. His conquests were divided soon thereafter.

40. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise.

This iron kingdom was Rome. The Romans recognized themselves especially favored by Mars, the god of war, and stimulated by this thought, they kept back no effort in striving to subjugate the world.

41. And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

By imbibing some of the ways and manners of all the people she conquered Rome, became corrupt, and civil war was the result. At time there were two opposing leaders in the Roman government.

42, 43. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another even as iron is not mixed with clay.

While the Romans subdued many different tribes, and borrowed from them all the good and bad practices, yet there was always a distinction between the free-born Roman citizen and the Roman subject. Their position in society was entirely different, as were also their occupations.

II. *The Messiah's Kingdom.* (vs. 44, 45).

44, 45. And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure.

In the reign of Augustus Cesar, when Rome was at the height of her glory, when literature had reached its golden age under Horace, Virgil, and Livy, when the inhabitants of the Roman Empire numbered over one hundred millions, it was then, in the little obscure village of Bethlehem that that mighty stone was cut out of the mountain without hands. And the beautiful marble city with its magnificent forum and amphitheaters were in a few centuries marked with ruin and the world cast into the dark ages.

III. *Honors to Daniel and his companions.* (vs. 46-49).

46. Then the king Nebuchadnezzar fell upon his face and worshiped Daniel, and commanded that they should offer an oblation and sweet odors unto him.

The king recognized in Daniel his

superior. He saw the gift of supernatural power beaming from that open face, and he felt himself in the presence of God's ambassador.

47. The king answered unto Daniel and said, of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret.

Nebuchadnezzar was fully convinced that there was a supreme being who knew all things and reigned over all. Yet as we learn afterwards, Nebuchadnezzar did not fully comprehend the meaning of the words which he spoke to Daniel on this occasion, because he did not quit his idols.

48. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

Daniel was already great in the sight of God, but the king made him great in the sight of man. He was like Joseph in Egypt next to the king in power. Merit, talent, and wisdom will be recognized even by an idolatrous king, and will receive its reward.

49. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon; but Daniel sat in the gate of the king.

Daniel did not forget his companions in his good fortune, but like a true man had them provided for, and raised to a position of honor.

REFLECTIONS.

All prophecy comes from God and none but those whose lives are linked with God are indwelt with this power.

The events of this lesson as portrayed by prophecy actually occurred and are recorded in profane history.

Honor comes to all those who take the ruler of the universe for their king and abide by his commands.

A wise and good man will not forget his friends.

HERBERT SCHOLZ.

What is the Bible to You.

Tell me what the Bible is to a young Christian, and I will generally tell what he is. This is the pulse to try—this is the barometer to look at if we would know the state of the heart. I have no notion of the Spirit dwelling in a man, and not giving clear evidence of his presence. And I believe it to be a signal evidence of the Spirit's presence when the word is really precious to a man's soul. When there is no appetite for the truths of Scripture, the soul cannot be in a state of health. There is some serious disease. Reader, what is the Bible to you? Is it your guide, your counsellor, your friend? Is it your rule of faith and practice? Is it your measure of truth and error, of right and wrong? It ought to be so. It was given for this purpose. If it is not, do you really love your Bible?" —*The Sunlight.*

FROM PASTORS AND FIELD.

Bethel Christian Church.

Saturday before the first Sunday in May, we held our second business meeting. Sunday morning baptized two members, after which we went to the church and had Sunday school, preaching, and communion services. We had an intermission of one hour or more, during which time we enjoyed a good dinner, after which we returned to the church for a second service.

God has blessed the members and friends in their efforts to build a church at this place.

THOMAS W. STROUD.

Chapel Hill, N. C., May 16, '92.

Virginia Valley.

Spring has come at last and is fast warming into life the buds and flowers. This is a beautiful country when it takes on its verdant robe; what a variety of hills and valleys with green field and sparkling fountains, some that turn flour mills.

The second Sunday was communion at Antioch. A large congregation was present and two united with the church. Last Sunday I was at Bethlehem and received one young man into the church; after the sermon the Lord's Supper was administered to a large audience.

At 4 p. m. a large number of persons met at Sellar's mill, where I baptized four sisters by immersion.

E. T. ISELEY.

O'Kelly's Chapel.

I held my second quarterly meeting at O'Kelly's Chapel last Saturday; had a large turnout. Every thing passed off pleasantly. Dr. W. T. Herndon was with us, and gave us a good temperance lecture Sunday morning. We met a large Sunday school with Bro. C. S. Holleman, in all his good humor, at the head of it, with a good corps of teachers. At eleven o'clock Dr. Herndon preached a good and instructive sermon to a house full of attentive hearers, after which we administered the sacrament of the Lord's supper to a large number of communicants. It was a very precious season. My work is in good condition. I think the people at O'Kelly's Chapel feel more liberal towards the College than they ever did, but the hard times hold them back some, but I am told that the Dr. got a nice list of subscribers. When people see that a thing will surely be a success, they all come with a rush. We were all made glad when the Dr. explained the financial condition of the College. We could

see at once that success was sure now. Brethren if you have not helped, you had better be in a hurry or you will be left out. The thing will soon be over.

J. D. WICKER.

Osgood, N. C., May 18, 1892.

A Hunt in Alabama.

EDITOR CHRISTIAN SUN:—Some time since I noticed a communication in the SUN from one Bro. Payne of Antioch church, he says he wanted Bro. H. W. Elder to Hunt a Dollar and write for the SUN from this conference. So I have decided to ease the Payne to some extent.

The 4th Sunday in April found me at New Hope church, there I met many of my friends. This church under the labors of Bro. J. D. Elder is doing well. They have a flourishing Sunday school. May God bless those faithful children.

The 1st Sunday in May found me at Rocky Creek church near Hilla-tee, this is a place where the Christians could do well. I preached to a large audience that gave good attention to the word. Some one of our ministers ought to preach there regularly and convince those people that we are not Campbellites.

There are many points that could be worked up by the Christians if our preachers would go to work.

The 2nd Sunday I was with Bro. J. D. Elder at his church at West Point Mills. This is a town of about 700 inhabitants. Large congregations greeted us at each service. I was compelled to leave before meeting closed so I cannot report the results. Suffice it to say this church is in a hopeful condition.

The 3d Sunday found me at my home church with Bro. H. W. Elder. This church, McGuire's Chapel, is doing well. Three members were received by letter.

Bro. H. W. Elder is doing a good work here. May God bless him in all his labors, is my prayer. I had the pleasure of preaching to this dear people on Sunday so you see I have been busy ever since I have recovered from my spell of sickness. I thank God for being so merciful to me.

I now have more calls than I can fill. Bro. ministers go to work in the Lord's vineyard, the harvest truly is great, and the promise is only to the faithful. If I were not going to preach I would give up my license. Now brethren let us make a united effort this year to build up the Master's cause.

Rev. J. D. Elder is doing a great work in the field as a home missionary. Let us rally to his support. There is nothing to keep us from prospering if we disseminate our principles.

Brethren, pray for me. May God's richest blessings attend the General Convention at Elon College.

Yours in Christ,

GEO. D. HUNT.

Daviston, Ala., May 15, 1892.

From Ivor.

Though few in number the church here has some faithful Christian workers, who are not only interested in their own local work but also in the general enterprises of the church. The church is fairly active and possesses some of the true spirit. This I attribute largely to the prayer meeting. A union prayer meeting is held in our church every Wednesday and Sunday evening at 8 o'clock except 2nd Sunday when I preach. They are well attended, averaging about 50 present of all the people in Ivor. The subject for Wednesday evening is always that of the succeeding Sunday school lesson. For Sunday evenings the leader selects his own subject, which is announced one week previously. The Christian people of every denomination represented here come together in this meetings with a spirit of harmony that makes one feel the utter uselessness of all denominational distinction.

These do not, like most prayer meetings, consist only of adults, but are largely attended by the children. Sometimes they constitute half the audience. In the songs of the prayer meeting, as in that of the Sunday school can be heard the sweet voice of the children. This feature is specially gratifying to me and I commend it to the consideration of those who always leave their children at home when they go to prayer meeting.

The Sunday school here is in excellent condition. It continued through the winter with little if any abatement of interest. Dr. T. Edwin Baid is superintendent, and he throws his whole soul into the work. With him, I believe it is a labor of love and to this together with his natural energy and devotion, I attribute his success as a superintendent. The school has recently purchased of D. J. Bowden, Sunday school missionary, a handsome library of 50 volumes.

The temporal wants of the church are not forgotten. A handsome "Bailey reflector" has been placed over the pulpit, a nice communion table purchased and arrangements are being made for a change in the style of pews.

They have also presented me with a handsome and valuable present—"The Schaff-Herzog Encyclopedia of Religious Knowledge." It consists of four volumes handsomely bound in sheep and sells regularly

for \$28.00. It contains just such information as every minister ought to have in his library. I feel deeply grateful to all the dear friends who assisted in presenting it and especially to the originators of the idea. May they be blessed for their kindness and may it prove a blessing to me in assisting me toward a better preparation for my sacred and important trust.

Will report from the remainder of my field later.

N. G. NEWMAN.

The Blessing of Prayer.

Prayer does not directly take away a trial or its pain any more than a sense of duty directly takes away the danger of infection; but it preserves the strength of the whole spiritual fiber, so that the trial does not pass into temptation to sin. A sorrow comes upon you. Omit prayer, and you fall out of God's testing into the devil's temptation; you get angry, hard of heart, reckless. But meet the dreadful hour with prayer, cast your care on God, claim him as your Father, though he seems cruel—and the paralyzing, embittering effects of pain and sorrow pass away, a stream of sanctifying and softening thought pours into the soul, and that which might have wrought your fall but works in you the peaceable fruits of righteousness. You pass from bitterness into the courage of endurance, and from endurance into battle, and from battle into victory, till at last the trial dignifies and blesses your life. The answer to prayer is slow; the force of prayer is cumulative. Not till life is over is the whole answer given, the whole strength it has brought understood.—*Stopford Brooks.*

A Generous Offer.

Our esteemed brother, Rev. J. W. Lawton, who is widely known among us for his remarkable ability to restore to health the sick and suffering, makes the following generous offer to all who may feel the need of a blood purifying, nerve strengthening spring medicine: Upon receipt of fifty cents, in postage stamps, and the name of your nearest express office, he will at once forward you a full month's treatment of his "Indian Blood Syrup." This medicine is purely herbal, very pleasant to use, and wonderful in its cleansing renovating, and curative power. Bro. Lawton also covenants that one-half of all moneys so sent him shall be forwarded to Clements & Mood, Publishers of the SUN, Raleigh, N. C., to be given to such of our denominational interests as the parties sending it may name. The balance is to pay for bottles, printing, postage, boxes, etc. Address Rev. J. W. Lawton, Box 40, Manning, Orleans County, N. Y. This offer is open until July 1, 1892.

The Christian Sun.

THURSDAY, MAY 26 1892.

REV. W. G. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER.

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EDITORIAL NOTES

Do not neglect to renew your subscription to the SUN.

Read the "Generous Offer" found on another page of this paper.

Dr. Mills on Dancing is an excellent article to be found in this issue.

Rev. P. T. Way of the *Jonesboro Monitor* made a pleasant call at the SUN office this week.

Rev. N. G. Newman has so far recovered from his recent illness as to be at his work again.

You will find the CHRISTIAN SUN office third floor over J. Hal. Bobbitt's drugstore. Come up.

Your attention is called to the Generous Offer by Rev. J. W. Lawton in this issue. Do not fail to read it.

Rev. W. G. Clements is at Elon College this week in attendance upon the Convention and college commencement exercises.

Many thanks for a list of subscribers from the Valley of Virginia Conference, sent by Rev. E. T. Iseley. Bro. Iseley is a good worker.

In the death of Rev. D. M. Williams last week Elon College has for the first time in its history been called upon to mourn the death of a student.

Historia comes to us this month as usual full of interesting reading. This is a monthly for the young folks, published by the Historia Co., Chicago, Ill.

Children's Day Programs, are going rapidly, and this shows that many are taking advantage of offered opportunities for working up an interest in the Sunday schools.

The sermon by Rev. James Maple, D. D., is a fine one and no one can read it and not be benefitted. The thanks of the SUN and its readers are due Dr. Maple for the excellent sermons he has been giving us.

Prof. Herbert Scholz who has been preparing the Sunday school lessons for the SUN for some time has made a slight change in them, and in their new form gives the lesson in detail which suits the SUN family well.

Rev. T. M. McWhinney, D. D., of Franklin, Ohio, attended the Convention at Elon. The SUN bespeaks for him a pleasant time and that his visit to the Old North State will ever be a bright spot in his memory.

Tokology, a complete Ladies' guide in health and disease, is on our table. Price \$2.75 and worth every cent of that money. Send for sample pages. Best of terms to agents. Alice B. Stockham & Co., 277 Madison St., Chicago.

Rev. J. Pressley Barrett, D. D., was recently attacked with hemorrhage from the nostrils and was too feeble to attend the Convention and commencement at Elon College. We are very sorry such is the case. The latest report is that he is improving.

John P. St. John, ex-governor of Kansas, will deliver a lecture in Metropolitan Hall to night, Thursday, May 26., to which the public are cordially invited. St. John has few equals as an orator and logician and every body that can do so should hear him.

Friends, readers, the label on your paper shows when your time expires. Examine it closely and if your time is out send us your renewal for we are needing money. We have been patient with you but our creditors will not wait on us, so help us out by a prompt renewal.

We have received a catalog and price list of Bibles and Books for sale by the Christian Publishing Association, Dayton, which shows a large and varied assortment of publications for sale by them that you can get for a small sum of money. Orders for Sunday school libraries can be filled and Bibles supplied promptly. You can order through Clements and Mood Raleigh, N. C., or directly from Geo. E. Merrill, Agent, Dayton, Ohio.

We take the following from the *Asheville Baptist*, making a polite bow to Bro. Speight, its editor, and reassure him that his paper finds a hearty welcome at this office: "Bro. Clements left an arm in the war but he has addressed himself so conspicuously to the great duties and responsibilities of life as to gain universal commendation and he is at the head of one of our favorite exchanges which we read every week to see what this empty sleeved but full headed servant of the Lord has to say to the churches."

The North Carolina State Democratic Convention was held in Raleigh last week, the ticket nominated was: For Governor, Elias Carr; Lieut Gov., R. A. Doughton; Secretary of State, Octavius Coke; Auditor, R. M. Furman; Treasurer, D. W. Bain; Supt. of Public Instruction, J. C. Scarborough; Atty. Gen., F. I. Osborne;

Judge of 12th District, G. A. Shuford; Electors at Large, C. B. Aycock and R. B. Glenn. The daily papers speak in praise of the proceedings. If as much earnestness and enthusiasm could be inculcated into the masses over the salvation of souls what a glorious revival this land would enjoy this year! Men's minds seem too small to comprehend the greatness of the salvation of souls, they grasp very readily the affairs political and financial, and expend all their talent and energy cheering for the devil and his agents.

The Family Altar.

There are a great many people who call themselves *Christians*, who do not pray in public, and seldom in private. From two observations which we will make of these *Christians*, one of them is certain to be true. The observations are these: *They are either doing their duty, or, they are leaving undone their duty.* Now which is true? Are they doing their duty? Let us turn to the book which we accept as a guide in all spiritual and temporal matters and see if we cannot get some light.

In the first place, what is a Christian? The answer according to Webster is a *believer in Christ*. Very well. Now a believer in Christ is one that believes in his existence and also in his doctrine. Christ's doctrine in regard to prayer is this: "Pray for them that despitefully use you," "Watch and pray that ye enter not into temptation," "Men ought always to pray." If a man believes in Christ, then he believes that these words of Christ are right and ought to be obeyed; and if he believes these things and does them not, then he comes under the head of transgressors of the law by the omission of performing the law. So from the above three quotations from Christ we see that it is the second of our observations which is right and not the first. The great controlling factor in leading a successful Christian life is prayer—constant communion with God.

Now we come to the principal thing which we want to talk about. A great many parents profess to be Christians. They rear up a lot of children, and yet those children will tell you that they have never heard their father nor their mother utter a prayer in public in their life. They will tell you that never in all their training have they been called around the family Bible at night to listen to the golden sentences from God's word, nor knelt with their parents to invoke the blessings and protection of God upon them while they retired for the night. The evils arising from this course of conduct among Christian parents are two-fold—cold, deformed

parents, and unconfidential children. A child looks to the parent for guidance and teaching. If the child is a Christian in the true sense of the word, he must at least lack confidence in the Christianity of the parent; if the child is not a Christian such indifference on the part of the parent will cause the child to lack confidence in Christianity in general, and make him that much harder to gather into the fold; and then, if he is won over to Christ he will in nine cases out of ten emulate the example of his parents and lead just about such a Christian life.

Now everyone will admit that Christ's mission on earth was at least, two-fold. He came to redeem the world by offering up his life, and he came also to lay an example by which men might be guided in life. His life shows us what it is our duty to do and if we believe in Christ, it is bound to be our duty, to live a life as near to his purity as we possibly can. Christ prayed. He prayed often. He prayed not only in private but also in public. He taught his disciples to pray and he prayed with them. We have no record of a single one of his disciples not having a talent for prayer. The excuse which a great many people give for praying in public is, they are not talented. This is not true. There was never a Christian yet that could talk but that he could pray also. Christ prayed. His disciples prayed. It is the duty of all Christians to pray, because Christ laid the example, and his examples were laid for us to follow.

The family altar is a sacred place; it is a place from which a grand influence emanates. More powerful is it for good than all the churches in existence, and yet, it is sadly neglected, and especially so among the people of the Christian denomination. Family worship is a point which must be presented and urged by our ministers more than ever before if we are to see the rising generation what they ought to be. There are a great many ways to advance the cause of Christ on earth, but none more important than keeping religion dominant in the household.

Desperation.

It is said that a party of men went on board the ill-fated vessel, *Gottenburg City* on the coast of Northumberland, England about the time of its breaking up. But as soon as the men got on board they were attacked by thousands of starving rats. "Great, hungry, lanky, lean-looking rats, many of them with their tails chewed off swarmed up from below in never-ending thousands, squeaking and squirming over one another in a manner sickening and horrible to behold."

We cannot vouch for the truthfulness of this statement. But it presents thought worth our consideration.

There was plenty of material on the vessel in the shape of wood and iron, but it was not food for the rats. So righteousness is not food for the minds of the wicked.

In that dark pit of despair, the poor drunkard will crave his dram as much as these rats craved food, but he cannot get it. There is prohibition in hell, and it prohibits, too. Every poor lost sinner will have all the anxious, longing, cravings of desperation for his old pools of sin and dissipation, but he cannot get to them. Think of the thousands of lost sinners with all their appetites for sin made doubly sensitive by coming in contact with every wicked desire focalized at one center with the entire possibility of gratification cut off! Oh, heavens! the desire for sin increasing with all the on-coming years, but no gratification!

Editorial Correspondence.

ELON COLLEGE, N. C., May 21, 1892

The General Convention of the Christian church met here to-day and was called to order by Rev. W. W. Staley, former president of this body. Religious exercises by Rev. J. W. Wellons. Delegates from the Eastern Virginia Conference, Valley of Virginia Conference, North Carolina & Virginia Conference and the Deep River Conference handed in credentials and were enrolled. Rev. W. W. Staley was unanimously re-elected as president of the body, and Rev. J. W. Wellons vice president. Prof. E. L. Moffitt was elected assistant secretary, Prof. P. J. Kernodle is standing secretary. Rev. T. M. McWhinney, D. D., was invited to a seat as a deliberative member; he responded in appropriate remarks. C. J. Jones, D. D., Revs. J. U. Newman, C. A. Boon, and J. D. Wicker were invited to seats as deliberative members.

The president delivered the address, it being his duty as required by the form of the government of the church. The address was of the highest type of both thought and language.

A special committee was appointed to consider the different thoughts in the president's report.

The executive committee submitted its report which was adopted.

Rev. J. W. Holt offered a resolution in the form of an amendment to the government of the church. It was referred to a committee on revision.

Dr. Long, Prof. Moffitt and Rev. J. W. Wellons were appointed a committee on religious exercises.

Treasurer submitted his report, referred to committee on finance.

Sunday, May 22, Rev. T. M. McWhinney, D. D., of Franklin, Ohio, preached in the college chapel at 11 a. m. The sermon was framed of the highest Christian thought, clothed with beautiful, strong English, and vitalized with the Holy Spirit.

Rev. W. W. Staley preached at night, and like all his sermons it was full of practical thought.

Rev. C. J. Jones, D. D., preached at Burlington.

Rev. D. M. Williams.

There was a gloom thrown around Elon College, and over the General Convention of the Christian Church which met at that place, by the death of Rev. D. M. Williams last Saturday morning. He was a ministerial student at the college in his junior year. His prospects for usefulness were excellent. Possibly no student in college was more beloved than he. He was the first student to die at Elon College. But when death comes, we must go, no matter where we may be. May we all so live that we will be ready when called to pass over the river.

The SUN bows in sympathy with the dear parents who are so sorely stricken by this dispensation in God's providence. May the Lord be with them, and give them grace to say, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

Sunday School Colportage.

Since my last letter to the SUN, which has been quite a long while, my time has been spent very pleasantly, and I trust profitably as could be expected.

First Sunday in May I was at the home of Bro. W. N. Pierce for the purpose of visiting Isle of Wight C. H. Sunday school. As there was nothing to claim our time in the forenoon, we drove out to Woodland M. E. Sunday school, and there I met with a few acquaintances and talked a while to the school at its close.

In the afternoon I filled my appointment at Isle of Wight C. H. where I found the school moving on very nicely with from 55 to 60 per cent. of the membership of the church engaged in the Sunday school work. I found a number of children who were not attending the Sunday school but it was owing to the whooping cough and the measles in the community. The school is active and the church seems to be none the less so. They have a nice church which is now nearing completion that speaks well for both pastor and people. One beautiful window in the church presented by the Sunday school shows

what that little branch has been doing. The school ordered a library of fifty volumes which I guess has reached them ere this.

Second Sunday I was at Franklin as per appointment where I remained for a few days which were spent very pleasantly. I find that the Franklin school has the best attendance of any school I have visited as yet. I do not mean the largest attendance but the best average. There is 85 to 90 per cent. of the church members working in the school which certainly shows well for the school. In the afternoon the missionary society met and showed considerable activity along the line of mission work. Some little recitations were very effectively rendered by some little girls, and good music by the choir.

Third Sunday morning was my appointment at Oakland, and it was my privilege to be there where I met a house full of people. I made a short talk to the school after which Rev. H. H. Butler preached to a large and attentive audience. The church as it is, is not large enough to accommodate the congregations that assemble there, and they expect to add to it this summer about 18 feet. The Sunday school is in a live condition, has a library, though it is somewhat scattered, and a medium fair attendance.

In the afternoon I was at Mt. Zion for the purpose of organizing a school. It was Bro. Butler's appointment but after opening the doors of the church and receiving a new member the balance of the time was devoted to the organizing of the school. We had remarks from several of the members in regard to the need of the school at that place after which we proceeded to organize. The officers were nominated and elected and as it was growing very late the work was turned over to the care of Bros. Field, Munford, Houghwout, Adams and others, with a special request for all to meet next Sunday promptly at 3 o'clock for the purpose of organizing the different classes and placing teachers over them. May the Lord bless the work.

D. J. BOWDEN.

Windsor, Va.

Professing Christians sometimes get tired of the church, and withdraw from it. When asked their reasons for doing so, they have them ready, but the most of them are poor, weak excuses. I once knew a member of a church have to have his name taken from the church roll, because the church objected to the business in which he was engaged, it was not suited to a Christian. He knew the church would oppose his business,

and he wanted to get out any way, and he thought that then would be a good time to do so. Poor fellow, he sent in his withdrawal, the church granted it, and he went on down deeper in sin every day. He felt no interest in the church, he took no pleasure in religious company, he had nothing to lead him in the way of righteousness, he lost sight of Jesus, the Light of the world, until his frail vessel of hope sank in the ocean of despair to rise no more. How many there are now drifting on the shore of eternity—their ship is stranded on the coast of sin, they lost sight of the Light House, and are dashed to pieces by the mad waves of habit. The life saving crew which the Son of God sent out finds them dead and dying as they float to shore. The stern eastern gale of sin is blowing strong, and there are many other vessels in sight of the shore plunging in the ocean of death. I hear the surging waves dash higher at every plunge the old torn, split, rotten vessels make. Then I hear the Captain of our salvation say, "Let down the life boat and save them."

The tide of intemperance has been rising a long time, until it has swept off of this land some of the best and brightest minds. It has taken off much trash too—many who were very low in the scale of humanity, but it has submerged many who were high up. O, Lord, stay the mighty wave of intemperance that has passed over the earth, and which threatens to overflow it, until the Heavenly dove of temperance shall fly over this beautiful God given earth bringing back the olive leaves of peace and happiness, and telling thereby to a rejoicing world that the flood of intoxicating drinks is drying up for ever.

J. T. KITCHEN.

Commencement exercises of the Wesleyan Female Institute, Staunton, Virginia, will occur as follows: May 30th, Final Celebration of the Lee and Jackson Literary Society at 8 p. m. Saturday, June 4th, art exhibition. Sunday, June 5th, at 11 a. m., commencement sermon, by Bishop A. W. Wilson, L. L. D., of Baltimore; and at 8 p. m., sermon before the Y. W. C. A. of the Institute. Monday, June 6th, final soiree of instrumental and vocal music, at 8 p. m. Tuesday, at 10 a. m., closing commencement exercises, awarding diplomas, conferring degrees, &c.

W. A. HARRIS, D. D.,
President.

A truth for whom it may concern: He who continually abuses his free will, will at last lose his free will. Such a sin-enslaved sinner is without excuse.

People Who Cannot Pay.

Persons who cannot pay their debts are to be pitied; and pity to be practical should include help. But if we are to help people in trouble we should know precisely where the trouble lies.

The *Church Advocate* gives one or two suggestive instances.

"A citizen of— owed his baker \$5.00 for bread. He called for more bread on credit, and the baker refused. He had not the money to pay his old bill, nor to pay for what he then wanted. A short time after the baker had occasion to go to the depot of the town in which he lived, and there he found the same citizen dressed in his Sunday clothes, ticket in hand, waiting to go some distance to a picnic. He could lose a day's wages and buy a railroad ticket; but he could not pay for the bread his family needed. In another town a tenant failed to pay his rent; said he did not have steady work, and was also sick some days. He made a private party, and spent more for the entertainment of his friends than the amount of rent due. These are samples which could be varied a hundred times, and which abound in every community."

The man who cannot pay his milk bill promptly pays his rum bill. The man who cannot pay pew rent pays to attend the theatre; and the man who robs God in tithes and offerings lives in splendor and fares sumptuously every day. An old friend of ours refused the offer of a free ticket to a circus, alleging that if he went he should see so many persons there who were owing him for meat that he could not enjoy the performance.

"There is," says the *Advocate* "a reign of corruption and dishonesty beyond conception to honest people. And it afflicts the church to an alarming extent. At law there is no remedy. We must fall back on moral instruction. Let us have the gospel of common honesty preached, that there may be a revival of moral integrity."

God's Way is the Unexpected.

How true it is that the deliverance that God gives is always Godlike and unexpected. Whenever God gives us help when we are in trouble it does not come in the way we expect it to, but always in a way that makes it plain that it is from God. And another thing about God's help is that it generally takes us by surprise, and comes in a moment when we are not looking for it. When we find that we cannot do anything to help ourselves, and realize that we are utterly lost and undone, right at that moment when despair is at the door, God steps in and gives deliverance in

a way so unthought of and altogether impossible from any other source, that we know it comes from him. This was the case with the Israelites when they found themselves pressed by Pharaoh's hosts to the border of the Red Sea. At a moment when they thought all was lost, and abandoned hope, God opened a highway through the waters and they were safe. He also fed them in unexpected ways, and the great victories he gave them in the promised land were all through means in which they placed no reliance. But, in spite of the great things which God has always done, and is continually doing, unbelief seems to be the natural sin of the heart. Looking straight at the cross is the only cure for it.—*The Christian Union*.

Conscience.

Let me remind you that God is ever present, and sees the inmost thoughts; and while he allows every one to act freely, he gives to such as earnestly and honestly desire to do right all needed strength and encouragement to do it. Therefore do not cheat yourself by doing what you suspect may be wrong. You are as much accountable to your Maker for an enlightened exercise of your conscience as you would be to me to use due diligence in taking care of a bag of money which I might send by you to some one else. If you were to throw it upon deck, or into the bottom of the coach, you would certainly be culpable; but if you packed it carefully in your trunk, and placed the trunk in the usual situation, it would be using common sense. So in the exercise of your conscience; if you refuse to examine whether an action is right or wrong, you voluntarily defraud yourself of the guide provided by the Almighty. If you do wrong, you have no better excuse than he who had done so willingly and willfully. It is the sincere desire that will be accepted.—*Lawrence*.

Slow but Sure.

A gentleman, walking through a forest, saw a grand old tree fallen across his path. There had been no wind or storm; the tree looked strong and he said. Why had it fallen at this time? He looked and found that its whole heart had been eaten out by decay. Perhaps for a hundred years that process of decay had been going on and now, at last, with fair outside and healthy appearance, it had snapped off without a breath of storm. There are many illustrations of the same in human life. A man seemingly reputable, noble and good, suddenly falls under the smallest temptation. Nobody understood it. For years decay has been eating out the heart of his character

THE CHILDREN'S CORNER

MY DEAR CHILDREN:—

From last Sunday's lesson we learn that those who let wine alone altogether and are temperate in the things they eat are blessed with better health and more wisdom. You don't have to go to the Bible to learn that such is true. You just notice closely those around you who are miserable and you will almost always find it is caused in some measure by intemperance in drink or food or both. In the lesson the Hebrew boys, Daniel, Misheal, Azariah and Hananiah, grew strong and very wise above all the others who were taken captive with them. Next Sunday we find their names are changed to Daniel, Shadrach, Meshach and Abednego. The story of these four boys as they grew up to manhood has always been very interesting to me. Daniel never boasted that he could drink if he wanted to or let it alone. Always beware of the fellow who boasts that way for he never was known to let it alone but went on till his life was a disgrace. God wants men like Daniel and his companions. He has a work for each one to do. Who ever heard of a man being a drunkard that never drank a glass of liquor, or who ever heard of a drunkard being given a responsible position. The devil uses the drunkards but God wants men and women to be temperate. Read, or get some one to read to you, the whole book of Daniel and then resolve that you will do as he did—love God and do good whatever you have to do and God will bless you as He only can.

Write as often as you can, for the Corner looks bad with such a small number of letters.

Cordially yours,

UNCLE TANGLE.

Gentle Boys Make Gentlemen.

"Gentle boys make gentlemen," Grandma said. Said jolly Ben: "Gentle boys are just like girls—Dainty hands and sissy curls. Boys must run and knock about, Kick and prance and yell and shout; There's no fun in taking pains, Rushing in where'er it rains, Whining if you stub your toe. Such boys are sissy, don't you know?"

"A boy I know runs like a deer, But lifts his hat when girls appear; He laughs and yells and knocks about, Putting all cowardly lads to rout, And yet this boy will feel no shame When called away from romp or game—'Oh, there is mother, I must go; Mothers always stand first, you know!' Gentle boys make gentlemen," Grandma repeated once again. —*Annie A. Preston, in N.Y. Observer*.

Waverly, Va., May 18, 1892.

DEAR UNCLE TANGLE:—I will write for the first time. I enjoy reading

yours and the cousins' letters very much. I was sorry to find no letters in the Corner last week. I am just ten years old. Sister and myself have been making our money for church purposes by ironing. We have not had any school since the middle of March. We attend Sunday school and preaching at Spring Hill church—Rev. M. W. Butler is our pastor. We like him very much. I will close hoping my letter will not find its way to the waste basket. You will find enclosed ten cents for BAND. Love to you and the cousins.

KATE E. HARRIS.

Welcome, Kate, and hope you will enjoy writing. It is very nice for one to earn her own money. I am sure God blesses such efforts to help. Write often.

Waverly, Va., May 18, 1892.

DEAR UNCLE TANGLE:—As I never like for sister to get a head of me in any good work I must write too. I have to get her to write for me as I cannot write plain enough yet to be understood. I am not going to school now but can read well enough to enjoy reading yours and the cousins' letters. I am seven years old, am learning to do many kinds of work since I stopped school besides getting lessons nearly every day. I must close. You will find ten cents for the BAND. Love to you and the cousins.

GRACIE M. HARRIS.

Gracie that is good. I love industrious girls, and I know that any one only seven who is learning to do all those things and learns lessons each day is very smart. Write often

The pastor of a Congregational church of Somerville, Mass., distributes, says the *Tribune*, a neat printed sheet containing the church notices, in the pews, in lieu of reading them. This was one of the recent notices: It may not be inappropriate to call the attention of the audience to the bad habit they have fallen into of watching people who come in late, especially those who have new clothes. These late-comers are modest people, and it must be a serious annoyance to have their raiment a subject of remark. They wear it unconsciously and prefer that you would not notice them. The Sunday services are at 10:30, and at 7:30, for the benefit of all who desire to spend an hour in worship; but for all those who have recently visited the tailor, and milliner and dressmaker, the morning service begins anywhere from 10:30 to 11, and the evening service ten minutes before 8. For the benefit of the very tardy ones, the announcement is hereby made that the benediction will be the only portion of the service in which they are respectfully invited to participate.

Guard the Conscience.

Let it be your most earnest endeavor to keep your moral instincts right and true. Never let them be disguised by sentiment; never let them be obliterated by self-indulgence; never let them be sophisticated by lies. Do not think that light words and careless thought above them will be indifferent, and will leave you unaffected by them. "Character," as is said by our latest moralists, "is not cut in marble; it is not something solid and unalterable, it is something living and changing, and may become diseased, as our bodies do." You learn here, in season and out of season, line upon line, precept upon precept, here a little, there a little, that obedience, diligence, honesty, truth, kindness, purity, are your duties to God and man.

You know that this teaching is right and true, and that in time and eternity your happiness depends thereon.

Oh, never lose sight of it! Say to yourselves, constantly, that this is good, and that is evil; this the noble course, that the base; this right, that wrong; this your duty and happiness, that your ruin and curse. Oh, choose your side in the battle of life, and be not found on the wrong side. "Abhor that which is evil, cleave to that which is good." For as you have heard the sin and its curse, so in very few words hear its punishment. That punishment is nothing less than the failure of all life; the waste, the loss, the shipwreck of the human soul; the sapping of every moral force and every vital instinct; for as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel." How powerful is the metaphor. The rose is a glorious flower, yet how often have you seen a rose-tree shriveled, withered, blasted, producing nothing but moldering and loathly buds. Why? Because there is some poison in the sap, or some canker at the root. Have you never seen it so?

Have you never seen careers that might have been very happy, very innocent, very prosperous, cut short, blighted, in disgrace? And that is sad enough; but alas! there is something much sadder; there is the paralysis of the conscience, the searing as with a hot iron of the very faculty whereby we discriminate between right and wrong. As the Israelites preferred the wretched slavery and reeking fleshpots of Egypt to the manna, which was angels' food; as the pure, delicious water is loathsome to the scorched palate of the drunk-

ard; so do these in their depraved souls learn at last not merely to call evil good and good evil, but also to put litter for sweet and sweet for bitter.

"Like natural brute beasts," these have lost the distinctions between right and wrong. That is a powerful and tragic line of the Roman satirists, "*Virtutem vileant, intabescantque relicta.*" Let them see virtue, and pine for it, not that it is beyond their reach.

But it is a worse stage still not even to see, not even to pine for it; as there is hope for the wound that throbs with agony, but none for that which is mortified to painlessness, and this is death. This is the worst woe that can befall finally those who have learned to call things by their wrong names, to call evil good and good evil. "How easy," says a Christian poet—

"How easy to keep from sin,
How hard that freedom to recall;
For dreadful truth is that men
Forget the heavens from which they
fall."
—F. W. Farrar, in the *Days of Thy Youth*.

Implicit Obedience.

I spoke to a lady the other day of her sister-in-law, who is one of my esteemed neighbors. "How well she is managing her four children without any nurse!" I exclaimed. "She looks so calm and untroubled, and yet I know she is delicate."

"She is a woman of great decision of character," was the answer. "She has a system about the children. She never allows them to question what she says, and you know that saves a great deal of fret and worry."

The next morning I made a short call on the subject of our remarks. The lady came into the parlor, and, after shaking hands with me, turned to take a chair, and found that the two-year-old baby had followed her.

"Why, baby, I did not know you were here. Run out to brother."

"No, me don't want to!"

"Oh yes!" was the smiling answer. "Brother will play school with you."

The baby retreated slowly till she reached the middle of the room, and there she stood with her finger in her mouth, eyeing her mother closely. The mother had turned her chair away from me, and was watching the baby smilingly. It was evident that the caller was entirely forgotten for the moment; it was of the first importance that the baby should mind. I made a little note of the fact, too, that there was no "prunes and persimmons" expression on the mother's pretty face. She had simply spoken, and now expected the baby to do as she said.

"No," burst from the baby.

"O yes," smiled mamma. "Brother is all ready to play with you."

The baby stood a moment longer, finger in her mouth, studying her mother's face, and then ran from the room. Then, and not until then, did the mother give me her attention.

The incident made such an impression on me that I want to write it for young mothers. I began with the theory that the best way to bring up a child was to reason with him, and in that way teach him obedience. I abandoned the theory long ago, and wish now that I had never held it for a day. When "implicit obedience" was brought to my mind, I rejected it, largely because, under my new responsibility, I was newly conscious of my own fallibility.

"How can I," I would say to myself, "always know the right command to enforce?" Now I say to myself, "Be as near right as you can, but go ahead." Implicit obedience, lovingly enforced, is the only way to bring up a child, and "eternal vigilance" is its price. —*Methodist Recorder*.

Millions of Stars.

That the heavens declare the glory of God is a degree far beyond the wild imaginings of Israel's sweet singer, is made apparent as never before. Certainly no greater achievement can be imagined in the arts of photography and cartography than the mapping out of the stars, including those of the fourteenth magnitude, and all which are visible in the heavens. And by visible we do not mean visible to the naked eye, which can discern some 1,200 stars, but those which can be photographed by the telescope, for the vast majority of these cannot be seen by the eye with the telescope's aid. Their picture can only be had by exposure sufficiently long to produce that impression which gathers definition and clearness on the sensitive paper, but not on the retina of the human eye. When the work is completed, which will be in about six years, we shall have 40,000,000 stars presented by telescopic power—an inconceivable number. We may add in this relation, that Newton's declaration, that the farther you go the more stars you see, seems proved by latter-day discovery; for while up to and including the sixth magnitude, which marks the limit of unaided sight, there are between 7,000 and 8,000 stars, when we pass that point the number increases in a startling ratio. The seventh magnitude comprises nearly as many as all the first six, the eighth doubles the number of all before, and so on, until up to and including the fourteenth magnitude, which bounds the present telescopic range, there are to be seen more than 40,000,000 stars. Before

the problem what lies beyond, even the imagination is aghast. The whole subject opens up new views of the wonders of creation, and gives added force to the declaration of a noted scientist, that astronomy is fast banishing atheism from the earth. We believe this will prove to be the fact, and that the one who holds to blind force as the creative energy of such an infinite series of worlds will be held up to ridicule as a dreamer, or to pity as belonging to the irresponsible insane. —*Christian at Work*.

Helping a Minister Preach.

It is astonishing how dull religious audiences, as a rule look. In lecture halls you see people with eyes wide open, nudging each other, and nodding to the sentiments offered. In prayer meetings the same people look dull; they cultivate the dull look; they have an idea that to be devotional they must look sleepy. A brother gets up to talk, and a father in Israel puts his head down on a cane, and a mother in Israel bet her head on the back of the seat in front of her, and another looks up to the ceiling and seems to be counting the cracks in it. Now, when your minister gets up to preach, look at him. There is inspiration in the human eye. Many a time I have, through pressure of other work, gone into the pulpit with little to say; but in the upturned faces of the people I have seen twenty sermons, and the only bother was to know which I should preach. —*Ladies' Home Journal*.

Pray While the Sun Shines.

A little girl who suffered greatly during thunder-storms, was told by her mother to pray when she felt alarmed.

One day at the close of a fearful little storm, she came to her mother with the information that praying during the danger brought her no relief.

"Then," said her mother, "try praying when the sun shines, and see if that will take away the fear."

The child did so, and when another storm was raging, she said sweetly, "Praying while the sun shines is the best way, for I am not the least bit afraid now."

What a lesson we who are older might learn from this incident! How often do we stay from our Master until the storms of life drive us to Him for shelter and protection. The short prayer every few moments of the day is more acceptable to God than the long evening prayer. Try it Christian brother. —*Selected*.

Govern your thoughts when alone and your tongue when in company. —*Kempis*.

Growing Old.

They call it "Going down the hill," when we are growing old.
And speak with mournful accents when our tale is nearly told;
They sigh when talking of the past, the days that need to be.
As if the future were not bright with immortality.

But it is not going down; 'tis climbing higher and higher,
Until we almost see the mountains that our souls desire;
For if the natural eye grows dim, it is but dim to earth,
While the eye of faith grows keener to discern the Saviour's worth.

Who would exchange for shooting blade the waving golden grain?
Or when the corn is fully ripe, wish it green again?
And who would wish the hoary head, found in the way of truth,
To be again encircled with the sunny locks of youth?

For though, in truth, the outward man must perish and decay,
The inward man shall be renewed by grace from day to day;
Those who are planted by the Lord, unshaken in their root,
Shall in their old age flourish, and bring forth their choicest fruit.

It is not years that make men old; the spirit may be young
Though fully three-score-years-and-ten the wheels of life have run.
God has Himself recorded in His blessed word of truth
That they who wait upon the Lord shall e'en renew their youth.

And when the eye, now dim, shall open to behold the King,
And ears now dull with age shall hear the harps of Heaven ring,
And on the head now hoary shall be placed the crown of gold,
Then shall be known the lasting joy of never growing old.

—Evangelist.

Virginia Valley Sunday School Convention.

TIME:—June 3, 4, 1892.

PLACE:—Bethlehem, Rockingham Co., Va.

FRIDAY.

10:00 a. m. Called to order by E. Sipe, religious service by pastor.

10:30 a. m. Organization.

11:00 a. m. Calling roll of Sunday schools and reading of reports.

11:30 a. m. Object of the Sunday School Convention, by J. S. Kagey and J. D. Hilliard.

Dinner.

1:00 p. m. Music.

1:30 p. m. In what way are Sunday schools beneficial? by J. M. Bradford, J. A. Henton and J. Foltz.

2:00 p. m. How to secure a good attendance at the Sabbath school, by C. H. Swank and Benj. Black.

2:30 p. m. What is the object of the Sunday school work, by C. A. Henton and Richard Donovan.

3:00 p. m. How to prepare the Sunday school lessons, by J. D. Hilliard and B. F. Zikle.

3:30 p. m. Who should attend the Sunday school, by R. A. Henton and Harvey Simmers.

4:00 How does the Sunday school of to-day compare with that of the past, by whosoever will.

SATURDAY.

9:00 a. m. Religious service, by J. S. Kagey.

9:30 a. m. Calling roll and reading minutes.

10:00 a. m. Should not the principles of temperance be taught in Sunday school, by E. Sipe and J. M. Bradford.

11:00 a. m. What relation has the Sunday school to the church, by J. S. Kagey and J. S. Martz.

11:30 a. m. What constitutes a good Sunday school, by Benj. Black and C. A. Henton.

Dinner.

1:00 p. m. Music.

1:30 p. m. Should teachers confine their questions to the lesson helps, J. D. Hilliard, J. S. Kagey, C. H. Swank, Harvey Simmers and J. S. Martz.

2:30 p. m. Essays by Misses Hannah Martz and Lucy Lincoln.

3:00 p. m. Should the Sunday school be kept up during the winter, public discussion.

3:30 p. m. Religious literature, by J. D. Hilliard, C. H. Swank and others. Canvass for the CHRISTIAN SUN.

Let all the delegates be sure and attend, and as many others as will.

J. S. KAGEY,

E. SIPE,

E. T. ISELEY.

Com.

Communion Wine.

The matter of obtaining non intoxicating wine for communion service, or a suitable substitute therefore, has troubled many an officer of the church who has believed it wrong to tempt some of the flock by presenting at the Lord's table that which will awaken old appetites and renew conflicts which are unnecessary on the part of some brethren who have struggled hard to overcome themselves.

The juice of raisins soaked in cold water has been used by some; but is a poor substitute, it being cloudy and insipid. Raisins are grapes dried. If the juice can be properly extracted from them some sisters in my church argued that a healthy and palatable drink could be made from them. They have tried it for the last two years, and I ask for no better wine than has been for that time on our communion table. For the benefit of those who have not made so good a discovery and to draw out others who may have found out a better way I give their recipe below.

Remove the stones from a pound of the best raisins. Boil them gently in an earthen vessel in water enough to cover them for three hours—a double boiler is best. Add water if necessary to make the amount suffi-

cient to fill two chalices. Let this juice be strained through a linen cloth, and if too tart sweeten with sugar, being careful not to get it too sweet. When thoroughly cool it will be fit for use.

If the stones are retained the flavor is greatly injured.—A. L. G. in Boston Star.

House and Lot for Sale.

By virtue of authority given me by deed executed by W. H. Ellis and wife to J. H. Fleming, trustee recorded in book 113 on page 731; and at request of parties in interest, I will sell for cash, on Thursday, May 26th, 1892, at the court house door of Wake county, the lot described in said mortgage, situated on the north side of Cabarrus street and beginning at intersection of Cabarrus and McDowell streets, being 208 by 60 feet and containing a good two-story dwelling and other houses on the premises.

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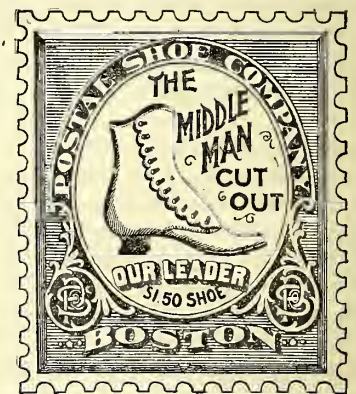
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Mr. Mills on Dancing.

In his farewell sermon, in Music Hall, Cincinnati, as reported, the great evangelist said:

"Then men ask, What shall we do about questionable things? If you do things that you believe are right, if they are wrong, the responsibility rests with God. Most things that people call questionable are wrong. They ask, Is it right to read Sunday papers? to dance? to go to the theater? to mark home-made goods as foreign? It is always wrong to do those things which are not right. It is never right to do wrong. In connection with many of these things, they are wrong in themselves. There are theaters that are utterly demoralizing. There are some bills representing the show that are wrong, cursed in themselves, and there is a condemnation on your mayor and your city council—there is a condemnation on your people for allowing it. While I have no doubt that there are many pure people on the stage, yet it has been my experience, as a man living in the hotels, that the atmosphere is filthy. You are lending your influence to its perpetuation. Can you judge from the these immodest bills how much immodesty you are to see inside?

"There is a kind of card-playing that prompts the feeling within of getting something by some other means than by toil. It arouses the spirit of gambling. If the children are brought up under the influence of what seems to you a trifling matter, you must not complain if it inspires in them a spirit that ultimately leads them to a gambler's life.

"There is a kind of dancing that is wrong in itself. There is no body of men cleaner and purer than these ministers gathered around me now, and I will venture to say that you would not allow any of them to sit by the side of your wife or daughter in the attitude that at every ball men whom you know to be impure are sure to do; that you see them doing and make no complaint. If one of these ministers would do such a thing you would stop him in rage. If you killed him, the jury would acquit you, and you know it.

"A young lady told me that she danced with only the most respectable young men. She named some of them to me. I took the trouble to inquire about them, and I found that these young men were among the vilest, most lecherous scoundrels in your city.

"I was driving with one of your young people a short time ago, and she pointed out to me the homes of many of the wealthy citizens where the young men of society live. I will venture to say that there is hard-

ly a young man in these houses who has not frequented some of the vilest haunts of your city, and whose associations, at times, are sickening.

"A Catholic priest once told me that the secrets of the confessional revealed that nearly all the fallen women were victims of the round dance—the dance of the balls that people patronize. [There was generous applause at these assaults.]

"I am glad you like it.

"There are kinds of amusements that are questionable. Never say that I said they were right. There are things that seem pure, but perhaps are not. If there is any doubt about it, don't do it. It is a sin to do anything by which your brother stumbles, and if anything of this kind lays a stumbling-block in his way, don't do it.

"Surrender first, and get your instruction afterward. That one only is safe who says: 'I have no will. I want what you want!' I have heard people say that this was a question for each person to decide for himself. That is not true. The judgment will be biased. It must be decided by the light which God gives you. There are people who say that a thing is all right if they have Jesus with them. That is right so far. If the Lord Jesus is going to a dance to-night and wants me to go along, I'm going, if its in hell's deepest hole. But let Him lead. Don't go dragging Jesus after you."—*Selected.*

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A Lesson For Hard Times.

Some years ago, in a time of financial difficulty, a merchant in Philadelphia had a note of some six thousand dollars coming due, and the source on which he depended for the money failed him. He was in great distress of mind, and talked over the matter with his wife very despondently. She was a praying woman and said, "If there is a power in prayer, I will get that money for you."

He had little faith that a miracle would be wrought for his help, and it seemed as if anything short of that could not serve him. The time was very near and no money had yet come. Sitting at his place of business, a man came in against whom he held a mortgage, which had yet two years to run. The man came in to ask if he was willing to *take the money then*, and allow him to take up the mortgage. Very thankfully he accepted the offer, and made the transfer. Still it was much short of the sum he needed. Then the man said he had some money to invest, and asked if he had a good mortgage he would like to sell him. He had, and now the sum was considerably increased, though not yet enough to pay his note. As he walked towards his home, with spirits considerably lightened, he met another man against whom he held a mortgage which had yet *three years to run*. He too wished to *pay it up now*, and this made more than enough for his pressing needs.

This account was received from the merchant's own lips, after a prayer-meeting service, in which various answers to prayer were stated. He said he had frequently thought of writing it out for the encouragement of others but had never done so.

Perhaps it may encourage other business men to look to the Lord for supplies when in similar straits. If they do not come, it will be because He does not see it best.—*J. E. M. C., in Am. Messenger.*

Feeling in Religion.

Feeling is of just as much use in religion as steam is in an engine—if it drives the engine, it is good; but if it does not, it is not good for anything but to fizz and hiss and buzz. There are some people that seem to be like yard-engines, that never go anywhere, but keep puffing and blowing and hissing, and running up and down side-track, doing nothing, going nowhere. Feeling in religion is of no value at all if it does not propel us along the track of duty toward our final destination—God. Fine feelings, glorious feelings—we all have them alter our measure: but fine feelings, quick responsive sensibilities—do you not know that they have been the occasion of the ruin of some of the

greatest geniuses that God ever gave to the human race? Feeling is a miserably cheap substitute for duty. It takes more than being happy on Sunday in church to be religious.

My friends, religion never stops short of holiness. It means that, first and last. Religion does not stop at feeling: religion does not stop at tradition, or at respectability, or at ecclesiasticism, or at painted windows, or at spacious cathedral aisles, or eloquent preaching, or delicious music; religion means, always has meant, always must mean, the actual communion of the human soul with God in righteousness and holiness. And that kind of religion costs; it takes the best there is in a man to be religious that way.—*Joseph Parker, D. D.*

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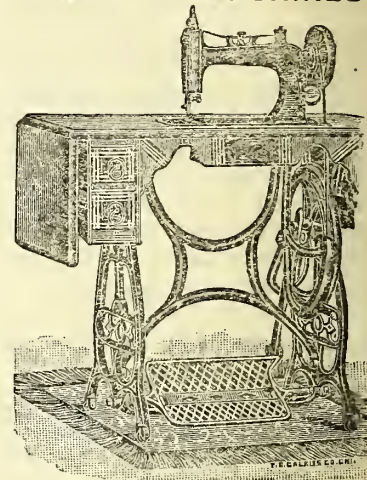
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Frank Leslie's Popular Monthly for June.

A large variety of topics are interestingly treated, both descriptively and pictorially, in the June number of *Frank Leslie's Popular Monthly*. "St. Louis, the Carnival City of America," is the leading paper, and gives a bright presentation of the external splendor as well as the commercial resources and progressive spirit of the Southwestern metropolis. In an article entitled "Barriers against Invisible Foes," Frank Linstow White gives a graphic description of the Quarantine Station of the New York Harbor, and the vigilant measures in operation there to ward off contagion and epidemic. "Peasant Life in the Romagna" is in the happiest style, and is accompanied by some of the most charming sketches of its lamented artist-author, Herbert Pierson. The "Old Cumberland Ford" region, in Eastern Kentucky, is described by S. I. Logan, and "Glimpses of Guiana" are furnished by two recent travelers. The genesis and creation of the late Walt Whitman's "Leaves of Grass" is given in the words of the "Good Gray Poet" himself. Probably the most vivid idea of an earthquake ever given in the compass of a magazine article is that presented by the account of "Earthquake Photographs in Japan," written and photographically illustrated by Professor W. K. Burton, head of the Seismographical Laboratory of the Imperial University at Tokio. There are a number of good short stories and poems.

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SOUTHBOUND		
No. 9.	No. 11.	
Lv Richmond	*3 00 p. m.	*3 20 a. m.
Burkeville	5 03	5 00
Keyville	5 42	5 44
Ar Danville	8 10	8 10
Greensboro	10 15	10 11

Lv Goldsboro	4 00 p. m.	*1 35 p. m.
Ar Raleigh	6 00	10 00
Lv Raleigh	*6 15 p. m.	*7 00 a. m.
Durham	7 25	8 00
Ar Greensboro	10 00	10 00
Lv Winston Salem	*8 55 p. m.	*8 50 a. m.
Lv Greensboro	*10 25 p. m.	*10 20 a. m.
Ar Salisbury	12 18 a. m.	12 00 m.
Lv Statesville	*2 35 a. m.	*1 09 p. m.
Asheville	8 00	5 58
Hot Springs	10 43	8 10
Lv Salisbury	*2 28 a. m.	*12 08 p. m.
Ar Charlotte	2 40	1 30
Spartanburg	5 00	4 28
Greenville	6 10	5 35
Atlanta	12 25 p. m.	11 30
Lv Charlotte	*2 10 a. m.	*1 50 p. m.
Ar Columbia	5 52	5 45
Augusta	9 37	9 25

NORTHBOUND		
No. 10.	No. 12.	
Lv Augusta	*7 00 p. m.	*8 15 a. m.
Columbia	11 10	12 45 p. m.
Ar Charlotte	3 10 a. m.	5 15
Lv Atlanta	*8 50 p. m.	*8 05 a. m.
Ar Charlotte	6 40 a. m.	6 00
Lv Charlotte	7 00 a. m.	6 30 p. m.
Ar Salisbury	4 00	8 05
Lv Hot Springs	*4 30 p. m.	*12 59 p. m.
Asheville	9 00 a. m.	4 5
Statesville	2 50 p. m.	7 08
Ar Salisbury	8 00	10 12
Lv Salisbury	*8 37 a. m.	*8 25 p. m.
Ar Greensboro	10 20	10 25
Ar Winston Salem	*11 40 a. m.	*11 20 a. m.
Lv Greensboro	*10 30 a. m.	*12 01 a. m.
Ar Durham	12 24 p. m.	2 00
Raleigh	1 23	3 00
Lv Raleigh	*1 28 p. m.	*8 45 a. m.
Ar Goldsboro	3 05	12 30 p. m.
Lv Greensboro	*10 30 a. m.	*10 45 p. m.
Ar Danville	12 10 p. m.	12 45 a. m.
Keyville	2 46	4 15
Burkeville	3 31	4 57
Richmond	5 30	7 10

† Daily except Sunday. *Daily

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a. m. daily and 8 50 a. m. daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a. m. Returning leave Richmond 3 10 p. m. and 4 45 p. m. daily except Sunday; arrive West Point 5 00 and 6 00 p. m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 3 00 p. m. daily; leave Keyville 6 00 p. m.; arrive Oxford 8 03 p. m., Henderson 9 10 p. m., Durham 9 35 p. m., Raleigh 10 45 p. m. Returning leave Raleigh 9 15 a. m. daily, Durham 10 25 a. m., Henderson 10 05 a. m., Oxford 11 45 a. m.; arrive Keyville 2 00 p. m., Richmond 5 30 p. m. Through coach between Richmond and Raleigh.

Mixed train leaves Keyville daily except Sunday 9 10 a. m.; arrives Durham 6 20 p. m. Leaves Durham 7 15 a. m. daily except Sunday; arrives Oxford 9 10 a. m. Leaves Durham 7 15 a. m. daily except Sunday; arrives Keyville 2 10 a. m. Leaves Oxford 3 00 a. m. daily except Sunday; arrives Durham 5 00 a. m.

Additional trains leave Oxford daily except Sunday 11 50 a. m.; arrive Henderson 2 25 p. m. Returning leave Henderson 6 30 and 9 40 p. m. daily except Sunday; arrive Oxford 7 35 and 10 40 p. m.

Washington and Southwestern Vestibled Limited operated between Washington and Atlanta daily, leaves Washington 11 00 p. m. Danville 5 50 a. m., Greensboro 7 09 a. m., Salisbury 8 28 a. m., Charlotte 9 45 a. m., arrives Atlanta 5 05 p. m. Returning leave Atlanta 1 40 p. m., Charlotte 9 20 p. m., Salisbury 10 34 p. m., Greensboro 12 00 p. m.; arrives Danville 1 20 a. m., Lynchburg 3 20 a. m., Washington 8 38 a. m. Through Pullman Sleeper New York to New Orleans, also between Washington and Memphis, via Atlanta and Birmingham.

No 9 leaving Goldsboro 4 00 p. m. and Raleigh 6 15 p. m. daily, makes connection at Durham with No 40, leaving at 7 50 p. m. daily except Sunday for Oxford and Keyville.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; between Danville and Augusta, and Greensboro and Asheville.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, Raleigh and Greensboro, and Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and Pullman Sleepers between Washington and Atlanta.

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Sup. A. G. P. A.
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Gen'l Mgr. Gen. Pass. Agent,
ATLANTA, GA. ATLANTA, GA.
SOL. HAAS,
Traffic Manager,
ATLANTA, GA.

RALEIGH & GASTON RAILROAD

IN EFFECT SUNDAY, DEC. 1890.

TRAINS MOVING NORTH

No. 34.	Pass. and Mail.	No. 38.
Daily.	Daily Ex. Sunday.	
Leave Raleigh,	5 00 p. m.	11 25 a. m.
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pines,	7 14	1 39
Macon,	7 22	1 40
Arrive We don,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41		No 45.
Leave Weldon,	12 15	p. m.	6 00 a. m.
Macon,	1 13		7 06
Warren Pines,	1 20		7 15
Henderson,	2 22		7 53
Kittrell,	2 39		8 11
Franklinton,	2 56		8 29
Wake,	3 17		8 50
Mill Brook,	3 40		9 15
Arrive Raleigh,	3 55		9 30

Louisburg Road.

Leaves Louisburg at 7 35 a. m., 2 00 p. m. Arrive at Franklinton at 8 10 a. m., 2 52 p. m. Leave Franklinton at 12 30 p. m., 6 05 p. m. Arrive at Louisburg at 1 05 p. m., 6 40 p. m. JOHN C. WINDER, Gen'l Manager. WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE

R. R.,
IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41	No. 45.
	Pass. & Mail.	Freight & Pass.
Leave Raleigh	4 00 p. m.	8 35 a. m.
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	2 30
St'n Pines,	6 21	2 35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson,	8 15	

GOING NORTH.

	No. 38. Pass. & Mail.	No. 40. Freight & Pass.
Leave Gibson,	7 00 a. m.	
“ Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave “	8 00	
St’n Pines,	8 58	7 40 a. m.
Cameron,	9 26	9 31
Sanford,	9 52	10 55
Moncure,	10 16	12 10 p. m.
Merry Oaks	10 26	12 50
Cary,	11 01	2 45
Arrive Raleigh,	11 20 a. m.	3 20

Pittsboro Road.

Leave Pittsboro at 9 10 a. m., 4 00 p. m., arrive at Moncure at 9 55 a. m., 4 45 p. m. Leave Moncure at 10 25 a. m., 5 10 p. m., arrive at Pittsboro at 11 10 a. m., 5 55 p. m.

Carthage Railroad.

Leave Carthage at 8 00 a. m., 3 45 p. m., arrive at Cameron at 8 35 a. m., 4 20 p. m. Leave Cameron at 9 35 a. m., 6 00 p. m., arrive at Carthage at 10 10 a. m., 6 35 p. m.

Swallowed by the Drinker.

The mills and factories of the country cost \$400,000,000, and in four months all the laborers who drank swallowed all the mills and factories.

The railroads in 1880 were capitalized at \$5,500,000,000. But even that enormous sum is swallowed down in three months less than six years.

By the last census the total banking capital in the United States was \$717,000,000. The workingmen of this country gulp down the value of all the banks in this country in nine months.

Five months of liquor drinking by the laboring men of this country serves to swallow up all the capital invested in telegraph stock in this country. And this business unlike the telegraph, is under government control.

That is where the waste comes in. That would have wrecked the Roman Empire in its palmyest days. We were told that our circulating medium at the close of the war was \$1,900,000,000. It takes just one year and a half for our people to swallow that amount at the present rate, it goes down the throats of our people in the form of liquor in a year and a half.—*Ex.*

Hold fast Boys.

Hold on to your tongue when you are just ready to swear or speak harshly, or use an improper word.

Hold on to your hand when you are about to punch, strike scratch, or do any improper act.

Hold on to your foot when you are on the point of kicking, running off from study, or pursuing the path of error, shame or crime.

Hold on to your temper when you are angry, excited, or imposed upon, or others are angry with you.

Hold on to your heart when evil associates seek your company, and invite you to join in their mirth, games and revelry.—*Selected.*

Married.

Mr. W. H. King and Miss Ruthie Hurdle, April 17, 1892, at church near the home of the bride in Person Co., N. C. On the 18th Bro. King and bride, accompanied by friends, came to Alamance county and spent the day with his parents, and the friends who were there waiting to receive and welcome them. May blessings and happiness attend their pathway.

P. H. FLEMING.

Tribute of Respect.

Whereas, God in his infinite wisdom has removed from us our dear

brother and co-laborer, Rev. D. M. Williams, and

Whereas, we the Clio Society, desire to record our high esteem of our deceased brother, therefore be it

Resolved, 1st. That in his death we have lost a faithful member.

2nd. That we deeply lament his untimely death, and bow in humble submission to the Divine will.

3rd. He being our worthy president, that the Clio Hall be draped in mourning until his term of office expires.

4th. That we tender to his father and family our sympathies in this sad hour of bereavement.

5th. That these resolutions be recorded on our archives and that a copy of same be printed in the CHRISTIAN SUN and *Elon College Monthly*.

W. J. LAINE,

J. W. ROBERTS,

B. F. LONG,

Com.

Died.

In Franklin county, N. C., May 3rd, 1892, J. Grey Lassiter, in the 87th year of his age. Had been a member of the church at Liberty for a number of years, ever faithful to his post of duty. And as he left his children and many kind friends on earth, it was to meet with a companion and many dear friends in the bright world of spirits above.

J. W. W.

May 7, 1892, in Franklin county, N. C., Mattie Pearle, eight months and 27 days old; and on the 16th, Mack Hurley, nine months and 6 days old. These were twins and only children of Richard G. and S. Stella Ayscue, members of the church at Liberty. How sad are these parents. And how lonely is this home made by the death of these dear little children. But Jesus says, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Weep not dear parents you know where they are and can meet them again.

J. W. W.

The neighborhood of Pleasant Grove and Union churches, Halifax Co., Va., are sad, in the death of Sister Emma Chapell, whose remains were laid to rest in the grave May 21, 1892. Sister Chapell at one time was a member of Union Methodist church, but withdrew to be with her husband at Pleasant Grove. She was always a faithful attendant. The last time she was permitted to be present at the services was during conference when for the last time she looked upon the faces of her former pastors, Wellons, Hurley, Long, S. B. and P. T. Klapp. These brethren well remember how welcome they were made, how kindly they were treated, by this Christian sister at her home. Sister Chapell was a Christian at home as well as at church; a Chris-

tian in health as well as in sickness. When asked by her husband if it was the Lord's will to take her was she ready? Her answer was—Ready and only waiting the Lord's call. In the death of our dear sister the neighborhood loses one of its best neighbors; the husband one of the best companions; four small children one of the best of mothers. The dear brother and children have the sympathy of the entire neighborhood. May the sorrows of earth direct their hearts and minds to that home above. Where cometh no sorrow.

CHARLIE.

In all cases, where a mild but effective aperient is needed, Ayer's Pills are the best. They improve the appetite, restore healthy action, promote digestion, and regulate every function. No pill is in greater demand, or more highly recommended by the profession.

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